

THE
BAPTIST MAGAZINE.

FEBRUARY, 1832.

A BRIEF MEMOIR OF THE LATE
REV. ISAAC MANN, A.M., BY HIS
INTIMATE FRIEND, AND TUTOR,
THE REV. W. STEADMAN, D.D.

THE Rev. Isaac Mann was born at Hunmanby, a village in the East Riding of Yorkshire, at nearly an equal distance between Scarborough and Bridlington, on the 23rd of January, 1785. To the latter of those places his father removed not long after his birth, and followed the occupation of a gardener. Of his father, Mr. Mann wrote a memoir some years ago.

Of the precise time when Mr. Mann's religious impressions commenced, we have no certain account: but it must have been early, as he was baptized and received a member into the church at Bridlington,—then and still under the pastoral care of the Rev. Robert Harness,—in the year 1802, when he was only seventeen years of age. In the year 1805 he was called to the work of the ministry, and recommended to the newly-formed Academy at Bradford, where he arrived in the beginning of February, 1806. He was the first pupil taken upon the foundation of that Institution, though the Rev. James Viney, now at Beckington, who was supported by a generous individual, had been there a few weeks before him. At that Seminary he conducted himself in such a way as secured the esteem, not only of his tutor and fellow-students, but of all who were acquainted with him. Prior to his coming, he had read a number of

useful books, and acquired a considerable share of general knowledge; and, during a residence of nearly four years, he applied himself with exemplary diligence to the acquisition of the learned languages, and other branches of science; also to the lectures on theology, the greater part of which he copied as they were delivered. Though cheerful, his temper was habitually devotional; and the general strain of his conversation such as made those about him wiser and better. His preaching was acceptable, not only in neighbouring congregations, which he occasionally supplied, but in places at a greater distance, which he visited during the vacation,—such as Chester and Burslem. Indeed, every thing about him conspired to raise his character and to encourage the expectations of his friends, that he would prove an able minister of Jesus Christ, wherever his lot might be cast.

In the early part of his studies, the church at Steepland, a place about three miles from Halifax, turned their attention to him. There the prospect was far from inviting. The church had been greatly reduced, and was in a divided state. The place in which they met was situate on the side of a bleak mountain, and was in so ruinous a condition as to resemble a hovel rather than a place of worship. But Mr. Mann did not despise their overtures. Being sensible that the prospect of doing good to the souls of men, not personal comfort, must be his principal object, he accepted

their invitation, and was ordained as their pastor in the month of August, 1809. Here his labours were great, not only in the stated place of worship, but in several surrounding places, where, on account of the large, though scattered, population, he had frequent opportunities of preaching the unsearchable riches of Christ. Nor were his labours unsuccessful; sinners were converted, and the church was increased. But in the course of two or three years, his situation became uncomfortable,—some discord still remained in the church; the bleakness of his residence ill agreed with the health of his wife; and the prospect of rebuilding the place of worship utterly failed. He therefore conceived it to be his duty to remove; and, in the spring of the year 1812, accepted an invitation from the church at Burslem, in Staffordshire, to become co-pastor with Mr. Thomas Thompson, who, but a few years before, had been the chief instrument of raising the church, but was then so much engaged in business as to need a colleague in the work of the ministry. Here he laboured with diligence for about two years, and then removed to Shipley, a village three miles from Bradford, in Yorkshire.

In this place his sphere of action was considerably enlarged, and his usefulness greatly increased. He was much beloved by his people, and respected by the ministers and churches in the surrounding neighbourhood; nor had he, we have reason to think, any other idea than that of spending there the remainder of his days, till the summer of the year 1826, when the church at Maze Pond, being in a destitute state, requested him to pay them a visit. With this request he complied; and having spent some sabbaths amongst them, received a pressing invitation to become their pastor. After due consideration,

and consulting his friends, he complied with the invitation, and removed, with his family, to London, in the following autumn. This was by far his most important station; and he filled it with distinguished honour to himself, and greatly to the advantage of the people of his charge, till the Great Head of the church in his wise, though mysterious providence, saw fit to terminate his valuable labours.

The repeated removals of Mr. Mann may be thought, by some, to operate to his disadvantage. This unfavourable impression will subside when it is recollected that they were not the result of instability or caprice, but of his decided conviction that they were such as would contribute to the more effectually promoting the interests of Christ. Hence, though in every removal the church which he left, greatly regretted their loss, yet they ceased not to esteem him as a faithful minister of the Gospel. The late judicious Mr. Sutcliff, in a conversation with the writer of this article, observed that he did not indiscriminately censure the removal of ministers, "On the contrary (says he), I wish we had more removals among us, provided they were judiciously adjusted. Then the place left will prove to have been a training for the next. Without such removals, our most important stations must be filled with young and inexperienced men: and, on the other hand, men of superior talents and improved experience, will be retained in situations of less importance, to which ministers of inferior abilities would be fully adequate." These observations were fully exemplified in the removals of Mr. Mann. Each place prepared him for that which followed, and all for Maze Pond, incomparably the most important he was called to fill.

Fully aware of this, he addressed himself to his work with redoubled

activity. He was occupied not only in the stated services of his own church, but availed himself of every other opportunity of preaching the Gospel. In the morning and evening of Lord's days he engaged at various lectures in the city, so that not unfrequently he preached four times on the sabbath, besides several evenings in the week. Nor were his pulpit exercises confined to the city and its immediate vicinity, but extended to a considerable distance, when ordinations of ministers, missionary meetings, annual sermons, or other public occasions called for them. In support of the Baptist Mission, he took several journeys to the very extremities of the kingdom. As he had an extensive acquaintance with the ministers and churches of his own denomination the nation through, he laboured with assiduity to promote their interests. To the application from ministers in needy circumstances, he paid prompt and cheerful attention, and never failed to use his influence with his wealthier friends on their behalf. Nor was he less ready to assist young ministers and students, by presenting them with books. Newly-raised churches experienced the benefit of his fostering care; and those which were under the necessity of erecting places of worship, the expence of which they were unable to defray, never failed to receive his assistance. Few men were more qualified for such extensive exertions; and for the latter years of his life, more favourably situated for carrying them into effect; and few men have risen up, whose death will be so sensibly felt. Nor were Mr. Mann's exertions confined to his own denomination. Though a Baptist from conviction, he was a warm friend to all who loved our Lord Jesus Christ in sincerity. He cheerfully rendered them all the assistance in his power, and on public occasions was not unfrequently employed by them.

But Mr. Mann's efforts extended beyond the pulpit; though preaching was his principal, it was not his only employ. He encouraged all schemes of christian benevolence which had for their object either the temporal or the spirifual advantage of mankind. He assisted at their meetings, in obtaining pecuniary resources, and in every way within his reach aided in carrying their designs into effect. One of the projects which lay near his heart, but which he lived to see but partially accomplished, was the establishment of a school for the education of the children of the poorer ministers of his own denomination.

In friendly and pastoral visits he was no way deficient, and in the joys and sorrows of his christian friends he deeply sympathized. For the social circle he was eminently fitted, his entrance was hailed by his friends, and his departure was matter of regret.

He was much interested in the prosperity of the seminaries for the education of ministers among protestant dissenters, particularly in that of Bradford Academy, where he had received his own education: its interests he never lost sight of; and from the day he left it, until the day of his death, when resident in the country, and after his removal to the metropolis, never ceased to exert himself on its behalf. The tutors, the committee, the students, indeed all the friends of that Institution, have long been sensible of their obligations to him, for the very efficient services he has rendered it, and are greatly affected with the loss it has sustained by his death.

He kept up an extensive epistolary correspondence; nor are the publications he has sent into the world to be passed by unnoticed; for though they may not entitle him to any great degree of literary fame, they cannot be read by the pious mind without imparting instruction and advantage.

Amongst these, his Charges to ministers, at their ordinations, and the Sermon addressed to the students of the Bradford Academy, in the month of August, 1829, are some of the most useful, and are earnestly recommended to the repeated perusal of those for whose benefit they were especially designed.

Mr. Mann's labours at Maze Pond were attended with much success. The church was increased; its members were united; their usefulness in public exertions augmented, and the congregation greatly enlarged,—so much so, that the friends of the interest had, for some time previous to his death, serious thoughts of enlarging their place of worship.

But, alas! how soon and how unexpectedly were their prospects blighted! On Thursday, December 22, he complained to his friends of slight indisposition, and on the morrow became seriously ill. Medical assistance was called in, and for a time promised to be successful. On the following Monday, his disorder became more severe, on the next day he revived and exhibited symptoms of convalescence; but on the Friday evening his disorder returned with increased violence, baffled the efforts of his medical attendants, and precluded all hope of his recovery.

Through his illness Mr. Mann's mind was composed and tranquil. The truths he had preached afforded him adequate support, and his desire of recovery arose from his concern for his family, and his hope of being further serviceable to the church of God. But as a paper put into the hands of the writer, by one of his friends, will afford the fullest exhibition of the state of his mind, it is here inserted.

My dear Sir,

You are well able to estimate our feelings under this afflictive stroke, because you knew our beloved pastor, and the affection and harmony that subsisted between him and his flock, during the five

years in which we enjoyed his labours. Nor is it needful to tell you with what vigour, affection, fidelity, and discretion, he exercised his ministry among us.

I cannot communicate much to you about the last days of our beloved pastor, because the prohibition of his doctor, and my own indisposition, prevented me or any other person from seeing much of him. During his illness he had much interesting conversation with his medical attendant, for whom he entertained, professionally and personally, a great regard, the tenour of which evinced the warm interest that he took in the church of Christ at large, and the general knowledge that he possessed on all points connected with the ministers and churches of his own denomination. At the commencement of his illness, his first concern was, to provide for the fulfilment of all the benevolent pledges he had given to further the interests of some of his ministerial brethren in the country: indeed, this was one of the ruling passions strong upon him within a few hours of his death; for he exacted a promise from a friend with him, to use every exertion in favour of a brother minister from whom he had heard during his illness. He never was remarkable for evincing that fervour of assurance avowed by some professors, which seems to leave little for the morning of the resurrection to unfold to the spirit of the Christian; but that vigorous faith in the all-sufficiency of the work of Christ to redeem the penitent sinner, and which can hold the soul in perfect calmness, never forsook him, but retained its full force during his struggle with pain and disease.

The nature of his disorder, when in its most acute stages, prevented him from speaking much; and the pain he suffered was violent and unremitting: but his patience, as under the hand of God, was most exemplary, while his desire for prolonged usefulness seemed to induce a tenacity to life.

About the middle of the week in which he died, his disease yielded in a very encouraging degree, to the course of treatment adopted, when he said to a friend, "Oh! how comfortable I am! Christ and the truths I have preached to others are

now my support and consolation." Though perfectly aware of the critical state he was in, he seemed to think, even till within two hours of his death, that his strength would overcome the disease, and talked of the hope he entertained that, "God had more work for him to do *yet* at Maze Pond!" The faculties of his mind, and even the strength of his voice (though the labour of breathing prevented his talking much,) continued unimpaired till within a few minutes of his death. When asked, whether he found the basis of his hope sufficient to sustain his mind in the prospect of death, he exclaimed, "Oh! yes, I cannot doubt the efficacy of the Saviour's atonement, though it seems to me a miracle that such a sinner as I am should have found mercy." It was suggested to him that he had not spent his strength in vain, but having found Christ himself, had earnestly laboured, and not without success, to bring others to the Saviour; he said, "God granted me an humble order of talent, and if he has blessed it for usefulness it has been because I exercised it *honestly*, declaring the whole counsel of God!" Whenever the friend by his bed-side touched those chords of consolation with which the Scriptures and our Sacred Songs abound, they seemed to vibrate through his soul, and he finished every sentence and verse that was begun. "When thou passest through the waters I will be with thee, and the rivers shall not overflow thee," &c. "To him that overcometh, will I give to eat of the tree of life," &c. When a female member of the church, who had arrived to sit up through the night, was introduced to him, he said he was glad to see her, but she must not speak to him. About two hours before his death, when left alone with one of the friends who sat up with him, who had the painful task of telling him that he feared his hour was approaching, and was anxious to know if he had any wishes to express, he very calmly gave some directions about his family affairs, and then added, "that if he should not be raised up for further usefulness in the church of Christ, his last feelings were those of affection and interest for the welfare of his flock, to every

member of which he begged that his love might be expressed, entreating that they would live up to their profession; and that, using well all their religious privileges, they might increase in numbers and spiritual prosperity; enjoining on them continued confidence in the deacons of the church, and trusting that they would give the supplies who might be provided, a fair hearing, and that they would cultivate an affectionate regard for other churches. He then expressed a warm interest for the prosperity of that denomination in the Christian church with which he had been connected, and spoke in affectionate terms of many of his brethren by name. After lying still for about half an hour, he requested to be lifted up, and moved in his bed, and as he sat up, and took some refreshment, "Maze Pond," were the last words on his lips, after which he reclined gently upon his pillow, and, in a few minutes, slept in Jesus!

Mr. Mann died on Saturday, December, 31, 1831, in the 47th year of his age, leaving a widow and four children to deplore his loss. On Monday, January 9, his remains were deposited in a vault beneath the Meeting-house, and nearly under the pulpit from which he had, with much pleasure to himself, and profit to others, dispensed the truths of the glorious Gospel of the blessed God. The place of worship was crowded to excess, and numbers were unable to gain admission. Ministers of every denomination were present. The Rev. John Dyer engaged in prayer; the Rev. Isaiah Birt delivered an address, which made a deep impression on the crowded auditory*, and the Rev. George Collison, of Hackney, concluded the mournful solemnities in prayer.

On the following sabbath the writer attempted to improve the solemn providence from Rev. i. part of the 17th and the 18th verses; when from the vacated pulpit he addressed a crowded and deeply-interested audience.

* See the following paper.

FUNERAL ADDRESS.

Substance of the Address delivered at the Funeral of the late Rev. ISAAC MANN, A.M., in the Chapel, Maze Pond, Monday, January 9th, by his venerable friend the Rev. ISAIAH BIRT.

“We are assembled this morning on one of the most humbling and afflictive occasions that can occur in the present world. No event on earth, can be more afflictive and humbling than the dissolution of the human frame. There is something reasonable, interesting, and useful in contemplating the frame of man, when an edifice so fair is taken down, when a structure so beautiful is laid low. We do not now dispute the opinion that man was created in the image of God, for this fact is twice stated by Moses, and is repeated by St. Paul; but whatever may be said of the mind of man, the body is certainly beautiful and worthy of our admiration. When angels are read of, they are read of as men. When painters have drawn these celestial beings, they have drawn them as men. Some artists have been presumptuous enough to attempt a representation of the Deity; but on such occasions they have not attempted to go farther than a representation of man. The noblest mental efforts are rendered beneficial to society through the instrumentality of the body; and the latter is the medium of carrying into effect, and of rendering practically useful, the best and mightiest projects of the mind. The Son of God assumed the corporeal form of man, and took upon him our nature. God has thus conferred the highest possible honour upon his creatures, and even now the human form appears in the heavenly world, in the glorified person of the Redeemer, who is set down at the right hand of the Majesty on high. We might say much more of man’s corporeal structure. But how awful to contemplate him

in a state of ruin! What! this beautiful edifice thrown down; this admirable form brought to death, and laid low in the grave, to be trodden under foot by the heedless passenger! The frame of him who now addresses you will soon, very soon, like that of our beloved brother, be brought to the coffin and the tomb. These limbs will become inactive, and this flesh will be given over to corruption and the worm. This is indeed humiliating and afflictive! And not only him who addresses you, but all who hear him, the young and the old, the rich and the poor, the high and the low, must be subjected to this degradation. There are no gradations in death. This last enemy levels all distinctions, and lays low men of all orders and conditions. But there are striking demarcations in those who are brought to the grave. There are many classes in society; yet all are levelled in the silent tomb. There is one class of persons whose death little affects the survivors. They come into the world and pass out of it without exciting particular attention; without effecting any good for themselves or others. There is a second class, which is composed of men whose lives are so vicious and detrimental to society—who are such moral pests, that their exit from this world is a desirable event—a relief to the rest of mankind, and a matter of congratulation to those whom they leave behind. There are others who, like him who addresses you, have passed through many years of sorrow, and affliction, and trial, to whom death is a relief—a welcome visitor. There is yet another class of persons, whose death, like that of our departed brother, is a heavy affliction to survivors—a matter of lamentation to friends and brethren around them, and to the church of God.

“The deceased was a man of great natural endowments, and those en-

dowments he had cultivated with great labour and assiduity. He was also the subject of Divine grace; a recipient of Divine influence and gifts. It is delightful to contemplate the mind of man thus endowed (and these endowments highly cultivated), and richly furnished with the graces of the Holy Spirit. The understanding of our lamented and beloved friend was clear, his judgment correct, and his disposition amiable. In the great objects of human life he was active and indefatigable; and all his affections and powers were under the influence of the Spirit of God, and were brought into captivity to the obedience of Christ. He was a blessing to his family, to the church of God, and to the world in which he lived and laboured. Had the event which we deplore been procured by man, it would indeed have been a disgrace to human kind, a foul blot on the highest character, a spot on the brightest diadem, and a reproach to the most elevated of our species. But what would have been so great a crime in any earthly being, has been effected by God himself. It was he that brought down our departed friend and brother. He has taken him from his house to which he shall not return; from his wife, his children, his friends, and the church of God. And he has done this as a God of righteousness. What would have been criminal in man is righteous in God. Our lamented friend was not his own, not the property of his family, not the property of the church. They called him my husband, my father, or our pastor; but these were not strictly correct expressions. He was not their's, but God's. It was God who created, supported, and endowed him. And not only so, but he had given himself to God! He had made no conditions or stipulations, but had said a thousand times, 'Not my will but thine be done!' And

had not *such* a proprietor a right to do what he pleased with his own? He has only resumed his own; he has violated no right. None can stay his hand, or say unto him with propriety, 'What doest thou?' I feel a pleasure while I speak, in the recollection that what our late respected brother did, I and those around me have done too—we have, like him, given ourselves to God, dedicated ourselves to his service and his pleasure.

"It may be observed further, that God has, in the event which we deplore, acted wisely. He has done, not only what he would, and what was right, but what was for the best. Every thing connected with our dear brother was under God's management. His work, the sphere and duration of his labours, the number of his days, his death, and all that affected him, were wisely appointed by God, and were in that covenant which was well ordered and sure. Had this event not happened, the Divine plan would have been frustrated, and the all-wise designs of the Omnipotent would have been counteracted. Though we are distressed and grieved, yet the death of our brother was as much a part of the Divine plan as any event of his life; and when we ask, Is it well?—Is it well for the wife?—Is it well for the children? Is it well for the church? we are constrained to say, 'It is well.'

"This act of the Divine Being is also an act of *goodness*, as well as one of righteousness and wisdom. It is good for our brother who has passed honourably and usefully through this world of temptation, sin, and sorrow. He has fought the good fight, he has finished his course, he has kept the faith, and henceforth there is laid up for him the crown of righteousness, which the Lord, the righteous Judge, shall give him at that day. He has com-

pleted his labours, and has sat down at the right hand of God. All will allow this act, so far as our brother was concerned, to be very good; and we join with the voice from heaven, in the exclamation, 'Blessed are the dead who die in the Lord, from henceforth. Even so, saith the Spirit, for they rest from their labours, and their works do follow them.' But it will be asked, 'Is it good for the widow? Is it good for the children? Is it good for the church?' We will, with great thankfulness, allow that our dear brother was a good husband, father, and pastor; but was he the author of all this? No, if he could speak from the tomb, he would say, 'No: it was Christ that worked in me.' Yes, it was God that worked in him and by him. All he did was of God. If he had a heavenly treasure, it was in an earthen vessel: and though he is dead, yet God still lives. Yes, Jesus still lives, and he is full of mercy, and grace, and truth. God is as full of grace now as before our brother's departure, and He will never leave nor forsake those whom he has left behind. 'All things shall work together for good to those that love God.' Do we love God? Then all things shall work together for our good. These things are *apparently* evil; but they are *really* for our good. When Jacob had lost Joseph, he exclaimed, 'An evil beast hath devoured him;' and, when his son Benjamin was required of him, he said, 'Joseph is not, Simeon is not, and will ye take Benjamin also.' But Joseph was alive, and was raised from a dungeon to a throne; and all that was promised to Jacob at Bethel was fulfilled. Christ can accomplish all things for us. All things are his. But death, you say, is an evil of the greatest magnitude. Yes, but "all things are your's; things present and things to come; life and death, all are yours; and ye are Christ's, and

Christ is God's.' 'Neither life nor death, nor principalities nor powers, nor things present nor things to come, shall separate us from the love of God, which is in Christ Jesus our Lord.'

No affliction is for the present joyous, but rather grievous; yet afterwards it yieldeth the peaceable fruit of righteousness to them who are exercised thereby. Can you tell me a passage of the word of God in which it is said, 'It is good for me that I have been in prosperity?' But there are many such passages as the following:— 'It is good for me that I have been afflicted.' 'I know that in very faithfulness thou hast afflicted me.' God has done that which we lament in very faithfulness, and it must work for our good. This, my friends, may be regarded as a time of *congratulation and praise*. I know not why we wear mourning at funerals. We have cause for rejoicing and triumph. Our brother has won the day. He has ceased from toil, and sorrow, and sin; he has gone through this wilderness; he has passed the river, and is now set down with Abraham, with Isaac, and with Jacob, in the kingdom of God. He is taken from a world of sin, and sorrow, and suffering, and has entered into the joy of his Lord. His battle is fought, his course is run, and he has received the prize. There is something selfish in our sorrow. We are called upon to yield *submission* to the will of our heavenly Father. 'I was as dumb,' says the Psalmist, 'because thou didst it;' and the wise, the good, all should join in this exclamation." —Mr. Birt concluded by urging his audience to regard the present dispensation of Providence as a call to the exercise of increased confidence, to watchfulness and prayerfulness, and to renewed activity in the cause of God.

THE CHOLERA MORBUS.

(From a Correspondent at Newcastle)

DIVINE Providence having seen fit to visit this town and its neighbourhood with a painful scourge, in the disease usually denominated *Cholera Morbus*, I trust a brief account of the infliction, accompanied by a few reflections, may not be unacceptable to the readers of the Baptist Magazine.

The disease, it is generally known, first appeared at Sunderland; although a quickly fatal case of a suspicious character, occurring in this town, about the same time, had excited our apprehensions. The fact, however, of its having actually reached our shores, was speedily evinced, by the official reports of its progress, and by the opinions of eminent medical men, sent to ascertain its existence, and to examine its character. From the disease being confined, for several weeks, to the town of Sunderland, the hope was probably cherished by some, that its ravages might not extend further. If, however, this hope was, in any case, too tenaciously adhered to, the issue has proved that it was doomed to disappointment. Since the 7th of December, the malady has, in this town, in Gateshead, and in the villages on the northern and southern banks of the Tyne, as well as in North Shields, and other places, continued, with more or less virulence, to prevail; and has removed into the eternal world some hundreds of our fellow-immortals, many of whom, it is to be feared, were unprepared for the summons. The official returns of the progress of the malady, up to this period, (18th of January,) within the bounds of the Boards of Health of Newcastle and Gateshead alone, and, of course, exclusive of Sunderland, North Shields, &c., shew the following aggregate:—

Attacked. Recov. Dead. Remaining.

Newcastle and Gateshead	}	1150	708	372	70

When the reader contemplates such a number of persons brought under medical treatment, from one general disease,—though appearing, it will be obvious, under various modifications,—he may possibly conclude that a very deep, if not a visible impression, must have been made on the inhabitants. He will, however, be mistaken if he figure to himself the gloomy aspect and appendages of “the city of the plague.” Were such a person to visit Newcastle, he would witness no interruption to business, no sanatory *cordon*, no fear of traversing the most infected districts, nor any thing in the countenances of the inhabitants which indicated terror. He would, however, discover, or he might ascertain, the most active exertions for the protection and comfort of the poor, and the most prompt attention to the diseased; while the oft-recurring and speedy interment of the dead would convince him that truly “the pestilence had been walking in darkness, and the destruction wasting at noon day.”

Those parts of these towns, in which this disease has hitherto been most fatal, have chiefly been confined situations, especially the streets near the river; and though amongst its victims have been included many persons of decent and orderly habits, yet it deserves to be distinctly recorded, that it has fallen with peculiar and awful weight on the intemperate and profane. Several striking and well-authenticated facts contained in a tract* now printing, addressed to the inhabitants of Newcastle and Gateshead, will corroborate this remark, and, at the same time, illus-

* A copy of this tract will be forwarded to the Magazine.

trate the principle that, though God is long-suffering and of great mercy, yet, when the crimes of men reach a certain crisis, "wrath to the uttermost" not unfrequently descends upon them; and that, as in the judgments predicted by the prophet Zephaniah, those persons are cut off "who have turned back from the Lord, or who have not sought the Lord, nor inquired for him." "How oft is the candle of the wicked put out; and how oft cometh their destruction upon them. God distributeth sorrows in his anger."

From the foregoing statements it may easily be concluded, that the events referred to must have made a considerable impression on the minds of those persons resident on the spot, who deem it their duty devoutly to acknowledge the hand of God in all the dispensations of his providence, and especially "in the day of adversity to consider." Such an impression, the writer trusts he is enabled to add, has been produced. Monday, the 26th of December, was observed, by the Dissenters generally, as a day of special prayer and humiliation, on account of the infliction; and the succeeding Friday was spent in a similar manner by the Wesleyan Methodists. Since then, repeated conferences have been held, and various plans adopted for the improvement of the dispensation, and for the revival of religion; nor are we without hope that He who can bring good out of apparent evil, will so sanctify the strokes of his rod as to give us reason to say, "It is good for us that we have been afflicted." Prayer meetings have been better attended, and the preaching of the Gospel in the most destitute places, has excited a deeper interest; whilst the union of ministers and Christians, in a common object, has afforded a pleasing indication for good.

Whether it shall please God that this malady shall be confined to the

northern parts of the kingdom, or extend its ravages further, his infinite wisdom alone can determine, and time declare. All, however, will admit that it is very desirable to make those reflections, and to gather that instruction, from the events that are occurring, which they are calculated to suggest. With a few observations of this nature, therefore, this paper shall be concluded.

1. First, then, we ought to be exceedingly thankful that this disease has not been near so fatal in this country as in many other parts of the world; and that there is reason generally to hope, that, after having continued a few weeks in a place, it will, as at Sunderland, gradually subside. Thus mercy is mixed with judgment, and thus the Lord "stayeth his rough wind in the day of his east wind."

2. It ought to be our most anxious care, not only where the disease already does appear, but throughout the nation, that the hand of the Lord be distinctly acknowledged, that his interposition be most devoutly supplicated, and that the sanctification of the trial be most earnestly desired. Scripture and experience unite to convince us, that if this be neglected, some heavier stroke will be sent, to awaken us to a sense of our duty, while a timely application to the Divine Throne, accompanied by confession of sin and humiliation, may secure, if not the removal, yet the mitigation of the infliction; and, what is of vast importance, its being overruled for good. Surely, when "the Lord's voice crieth to the city, the men of wisdom should see his name."

3. This visitation loudly calls on Christians to make more vigorous efforts, in aid of the temporal and spiritual necessities of such of the inhabitants of our large towns and cities as are living in wretchedness and depravity. Poverty and want expose them to disease; while,

without the hopes of the Gospel, they are utterly unfitted for death and eternity. To such persons let the Gospel be carried, "whether they will hear, or whether they will forbear."

4. And, finally, let every reader of this paper be concerned to maintain the attitude of the diligent servant, "whose loins are girt, whose lamp is burning, and who is as a man that waits for his Lord;" and while the true Christian in this posture may be told that he has nothing to fear, let such as have not obtained an interest in the Saviour remember, that the day may be at hand in which *even they* will deem that blessing of more value than ten thousand worlds.

G. S.

Newcastle-on-Tyne.

BAPTIST MINISTERS' WIDOWS.

To the Editor of the Baptist Magazine.

SIR,

You have, in recent numbers of your work, inserted appeals on behalf of the widows and children of two most respectable ministers, Messrs. Jones of Newtown, and Mack of Clipston. I have been gratified to find that these appeals have been affectionately and liberally regarded by benevolent persons of the denomination, to an extent, probably, equal to the necessities of the bereaved families.

I take advantage of the strong impression made on the minds of many with whom I have conversed respecting the wives and children of brethren in the ministry, to bring the subject before the denomination at large, that, if possible, some effectual provision might be made in the life-time of ministers, who are husbands and fathers, that they may be relieved from the distressing apprehension of leaving their widows and children in circumstances of entire

destitution; or to the supply granted by the hand of charity: which, however liberally handed out in cases where the deceased have been extensively known, in other instances where they have been comparatively obscure, must be of the most precarious and insufficient kind.

There are several ways in which the evils arising from the present system—of overlooking a provision for the widows and children of our ministers, who are without private property for that purpose,—might be remedied.

1. Ought not every church instantly (if they can by any means accomplish it) to insure a certain sum either on the life of their pastor, or to be received at the end of a specified period, as a fund to be applied at any time for the benefit of his widow or children.

2. Is it not the bounden duty of every minister whose church will not undertake this service, however small his income, to make some such provision for his widow, &c. in the event of his death. Does it not clearly come within the meaning of the Apostle's declaration, "If a man provide not for his own, especially for those of his own house, he hath denied the faith and is worse than an infidel." Surely in doing that which is essential to his character as a Christian, and much more that of a Christian minister, he may calculate as much upon the providence of God supplying the requisite sum as upon what is necessary for their present support.

3. Could not a fund be raised in each county, where none at present exists; or a general fund in London for the whole denomination, to grant assistance to those churches or ministers who apply for help for such a purpose?

It cannot be needful to urge this duty upon either the churches or pastors, as the vast import-

ance of the subject must surely commend it to their attention. The excellent character of those females to whose piety and economy their husbands, and the churches with which they are connected, owe so much of their comfort and respectability, demand all the respect which can be shewn them, and ought to be guarded from the possibility of being cast upon "the rude care of parishes." I, of course, do not contemplate a provision to such an extent as would preclude the widows from the assistance provided by the "Widows' Fund for the Three Denominations," the Magazines, Hymn Book, &c. &c.

The writer of this paper is happy in having been able (through a system of rigid economy on the part of his wife) to secure in the Norwich Insurance Office, Bridge Street, Blackfriars, an annuity for her, that no application need be made by his surviving friends to the churches on her behalf. It will afford him much pleasure should this address lead others to imitate his example.

IOTA.

A LETTER TO A FRIEND ON THE IMPORTANCE OF THE SALVATION OF THE SOUL.

MY DEAR FRIEND,

I NEED not inform you, that when God created man, he formed his body of the dust of the ground, and breathed into his nostrils the breath of life, so that he became a living soul (Gen. ii. 7). You are well aware, that you yourself are a complex being, consisting of a material and an immaterial nature; and that the former is destined to return to the earth as it was, and the latter unto God who gave it (Ecc. xii. 7). And how soon this solemn event may take place, neither you nor I

can tell. Come it certainly will; for it is appointed unto men once to die, and after that the judgment (Heb. ix. 27). And, should it arrive before you are prepared to meet it, how tremendously awful will be the consequences. I fear the subject has not yet received so much of your serious attention as its vast importance demands.

It may be, that you have hitherto been chiefly concerned about what you should eat, what you should drink, and wherewithal you should be clothed. Your thoughts may have been principally employed in devising means for the securing and enjoying of the comforts of life. To be diligent in business is a scriptural injunction; but to be wholly engaged in promoting the welfare of the body, is inconsistent both with reason and revelation. Reason teaches us to pay the most attention to the most important things. And, surely, when we consider the superiority of the soul to the body, both in its origin and in its nature; and when we reflect on the perpetuity of its existence, either in the greatest honour or the lowest degradation,—in the most delightful or the most fearful abode,—in unutterable felicity or in the keenest anguish,—attention to its welfare must appear to be a subject of unparalleled moment. Contrast the period of three score years and ten with endless duration,—the sorrows of earth with the joys of heaven,—the utmost amount of happiness which this world can afford, with the miseries of the lost in the next; and you will perceive the propriety of the language of the Redeemer, "What shall it profit a man if he shall gain the whole world and lose his own soul?" Indeed, my friend, the soul's spiritual welfare as far exceeds every thing else in importance, as eternity exceeds time in duration, and as the presence and enjoyment of God in heaven is superior to all

the gratifications which the possessions of this world can afford.

Does your heart reply to these observations, "There is time enough yet to think of these things; they ought rather to be addressed to the sick and the aged, than to the youthful and the healthy?" I admit that they demand the serious and immediate consideration of the characters to whom you refer. But a very few years will bring you to the end of your journey, even if you should not be cut off in the midst of your days. But what security have you that you shall not speedily be laid upon a bed of sickness, or go to the house appointed for all living? Do not presume upon a long life which you may never enjoy, or upon the continuance of health and strength, of which you may be deprived in a day. Think of the numbers who die younger than yourself, and of those who are cut down at a moment's warning.

The supposition that the salvation of the soul is to be sought only in sickness or in old age, is a delusion of the father of lies. It is true that it may and ought to be sought at all times and under all circumstances. But Satan well knows, and you ought seriously to consider, that few are converted to God late in life, and that a time of sickness is one in which all the consolations of religion are needed. Think, my friend, of the sad condition of that man, who, when laid on a bed of affliction, has none of the comforts of the Gospel to support him.

Has it hitherto appeared to you that to be decidedly religious is to be melancholy—to relinquish the enjoyments of life, and to yield to a state of gloom and despondency? This is far from being an accurate view of the subject. Wisdom's ways are ways of pleasantness, and all her paths are paths of peace. A good hope through grace sustains the mind in adversity, and heightens its

enjoyment in the season of prosperity. It causes the soul to rejoice in the house of her pilgrimage, in the anticipation of that rest which remains for the people of God.

Perhaps you have not yet understood the moral condition of your soul. You may have been dreaming that you are in the road to heaven, while you are in the broad road that leads to destruction. You may not have felt that you are the offspring of a fallen parent; that you are the subject of a corrupt nature, a heart deceitful above all things, and desperately wicked; that you have hitherto lived a life of rebellion against the Majesty of heaven; that you are under the curse of that law which is holy, and just, and good; yea, that you are on the brink of eternal ruin! Nothing but the brittle thread of your existence, hitherto lengthened out by the forbearance of God, keeps you from merited and endless perdition.

Does the pride of your heart rise at these statements? Remember that they are founded in truth, and presented to you from a sincere desire to promote your immortal welfare. Are you disposed to say that you are not worse than others? I have no wish to prove that you are. With your besetting sins I am unacquainted; and into the nature of your peculiar crimes I have no wish to inquire. The fact is, that you are a sinner by nature and by practice. This is the state of all the sons of Adam, and, consequently, it must be yours. That your character is not worse than others, is a statement which implies that it is bad. And if others perish in their sins, will your perishing with them render you less miserable? This very circumstance may be the means of augmenting your future woe. But the object at which I aim is not to render you less miserable than others, but to be the means of making you

happy both in this life and in that which is to come.

Remember, then, that you are possessed of a soul that is immortal; that its future state will be one of exquisite felicity, or of unutterable woe; that you are alienated from God, and need to be converted; that you are guilty, and need pardon; that you are condemned, and need to be justified; that you are unholy, and need to be sanctified. These are some of the branches of that salvation, the importance of

which I have been attempting to impress upon your mind. Let the subject sink deeply into your heart. May the Eternal Spirit teach you to view it in all the magnitude of its superlative consequence: and when you feel this, I shall have much pleasure in attempting to describe to you its scriptural character. Till then, believe

Your's affectionately,

PHILOS.

Exeter.

POETRY.

LINES ON THE DEATH OF THE REV. ISAAC MANN, A.M.

He hath passed from earth: the hand of Death
Intruded on his vital breath,

And stay'd the organs there,
Ere Life had seen its noontide ray
Wax fainter with declining day,
Ere evening shades were near.

He hath passed from earth: no more to know
The sorrows or the joys below,

The tempest or the calm;
No more on life's uncertain stream,
Inspir'd by Hope's delusive beam,
Or fill'd with vain alarm.

He hath passed from earth to heaven above,
Where all is light, and joy, and love,

Within the pearly gate.
The golden streets resound his tread.
While to Immanuel he is led,
And to a Throne of State.

He hath passed from earth: a valued gem
To sparkle mid the diadem

Which crowns salvation's Lord;
A mansion in the realms of bliss,
The Conqueror's palm branch now are his,
And Christ's approving word.

He hath passed from earth: when dawns the day
That God shall summon me away

Beyond the darksome grave,
Death's gulf may I as fearless see—
As firmly rest on Christ as he—
When plunging 'neath its wave.

REZENE.

Jan. 2, 1832.

THOUGHTS ON DYING.

How fast my days are flying!
How soon will life be gone!
The present's ever dying,
The future, all unknown.

Yet, what a glorious vision
In view before me lies!
May I have firm decision
To seek the heavenly prize.

How shall I gaze in wonder,
On Him whose name is Love,
When—life's frail bands asunder—
I rise to heav'n above.

But shall I ever enter
That holy, happy state?
Do all my wishes centre
In One supremely great?

Alas! too oft I wander
From thee my heavenly Friend;
Too oft forget to ponder
That solemn scene—my end.

Yet still I deem a treasure
The things that are divine;
And sometimes say with pleasure,
That Jesus Christ is mine!

Then, fearless e'en of dying,
With such a friend in view;
May I, on Him relying,
Bid earthly joys adieu.

A. C.

Potter Street.

REVIEWS AND BRIEF NOTICES.

Baptism in its Mode and Subjects considered; and the Arguments of Mr. Ewing and Dr. Wardlaw refuted. By ALEXANDER CARSON, A.M., Minister of the Gospel.—Waugh & Innes, Edinburgh; Whittaker & Co. London, 1831. 8vo. pp. 292.

THIS is a work of no common character. Of its author we know very little. From expressions which occur in this volume, we learn, that he had been in the practice of sprinkling infants and calling it baptism, but he was so convinced that this was an error, that he would not now do it if by so doing he could obtain the globe. He now feels a full conviction that neither sprinkling nor pouring are *baptism*, and that infants are *not* the subjects of that ordinance, and there is an unusual degree of earnestness in the whole manner in which he states and defends his present views. He feels the importance of the cause he is pleading, since he is fully satisfied that it is the cause of the Lord. In his Preface he boldly and truly asserts that,

“Nothing that Christ has appointed can be innocently neglected. To suppose that schemes of general usefulness ought to take place of the commandments of God, is a direct affront to the wisdom and power of Jehovah.”

Again,—

“The arguments that are opposed to the truth on any subject of revelation, have their effect on the mind, not from their intrinsic weight, but from their adaptation to the corruptions of the heart. We yield to them because what they are designed to establish is more agreeable than that to which they are opposed. Of this we have a remarkable example in the disobedient prophet at Bethel. Many things might be plausibly said to justify or excuse this unhappy man. But the Lord did not excuse him. It behoves those who change the mode and the subjects of baptism, to consider this awful example. If Christ has commanded his *disciples* to be baptized on their belief of the truth, who can change it into the baptism of *infants*? If he has commanded them to be *immersed*, who can change it into *pouring* or *sprinkling*?”

Again,—

“I have from first to last proceeded as if I were upon oath. I have never allowed myself to use artifice, or to affect to despise an argument which I have found myself unable to answer.—I have not used one argument to convince others, that has not with myself all the weight which I wish it to have with them. I am not conscious of forcing one line in the Word of God. I have no temporal interest to serve by establishing my views of baptism. Interest and reputation are both on the other side.” Preface, pp. vi, vii.

Such sentiments arouse both attention and expectation. We feel that the writer is thoroughly in earnest, and we should very much like to know the mental process by which he was led from his former to his present views; what gave rise to the suspicion that he was wrong, what were his hesitations, what were the rays of light that at different times crossed the gloom, what the mental conflict, and the growth of evidence, terminating at last in full conviction, and compelling him to yield without reserve. Perhaps on a future day he will indulge us with a history of the change; in the mean time we perfectly agree in another sentence of his preface, that,

“Something more than the strength of argument is necessary to bring even Christians to understand the will of their Lord.” p. viii.

Our limits prevent us from giving our readers a full view of Mr. Carson's arguments. His work is so dense* that it admits not of successful abridgment. But we will endeavour to give a general outline of the points he discusses, and which we hope, will, in many instances, lead to the perusal of the work itself.

The first part of the volume is on the *mode of baptism*, which, though it may be called a thread-bare controversy, still demands attention. The opposition to what we are satisfied is the only scriptural mode of administration, seems to be increasing beyond former example. Publications

which have been sent into the world within the last few years, and indeed, within the last few months fully prove this assertion. Mr. Carson's first observations relate to βαπτω and βαπτίζω, the former, the primitive, and the latter, the derivative. Respecting the primitive, he observes, that its primary meaning is to dip, and that it has a secondary meaning, which is, to dye,—that βαπτω is never used to denote the ordinance of baptism; and that βαπτίζω never signifies to dye. Remarks on the sense of derivatives in ζω then occur, in which our author observes, that this termination, when employed to form a derivative, appears to have served some such purpose as the Hebrew causal form [*Hiphil*], and to denote the making of the action of the verb to be performed. In this view he observes, the verb to baptize “would signify originally to make an object dip.” But from reasoning and grammatical analogies he proceeds to examples of the use of the words, and though he brings them in crowds, yet he regrets that he is not able to bring them all, and adds—

“Never was the meaning of a word so much disputed; no word was ever disputed with less real grounds of difficulty.” p. 9.

Our author in his examination of the primitive βαπτω says, it has been supposed by some, “to be a generic word, signifying every application of water without any respect to mode.” To meet this objection, Mr. Carson brings instances from classical Greek authors, shewing that it not only signifies *mode*, but has this signification in cases where the immersion was not into water,—where indeed the idea of water was not present, and that the kind of fluid into which any thing is immersed is not expressed in the word at all, and consequently is known only from the terms used in the connection. Instances then follow where the immersion was in water, as well as in other fluids, in abundance. The common objections from the use of the word in cases thought by some to be against the sense of immersion, are next examined, as that of Nebuchadnezzar, who was *wet* with the dew of heaven,—and of dipping a pen into ink, when only the point is dipped,—and of

washing wool; (from whence some argue that the word signifies *not* to dip, but to wash, which opens the word to a variety of applications,) and on all these, Mr. Carson's observations prove, that he has not only examined the present controversy attentively, but also the nature of figurative language; and has shewn what strange work would be made with our own language, were the same kind of criticism employed as is used to fritter away the meaning of the words in question. In the course of this examination a large number of examples are brought from Hippocrates, as if his work had been read for the purpose of settling the use of this word; and we never saw, and we never heard of such a quantity of evidence collected to prove what was the meaning of any word. He notices at considerable length the application of βαπτω to dyeing and shews clearly how it came to be applied to colouring that was laid on the substance that was said to be dyed, but that the history of the word manifestly proved, that the real primitive sense of the root was never given up, even in the minds of those who used it in a figurative manner; and such a use of the word is exemplified by appropriate examples.

From the primitive, Mr. Carson proceeds to the derivative, βαπτίζω. This word, he says, has but *one* signification, and never, like its primitive, is used in a secondary sense;—but *always signifies to dip; never expressing any thing but mode*. He knows that lexicographers and commentators will be quoted against him, and this leads him to make some just observations on the manner in which words are explained in lexicons. He does not impeach either the integrity or the learning of their authors, but their inattention to the philosophy of language; and, we may add, the difficulty of their labour is much increased by their being obliged to give explanations in words which differ in their primitive sense and original figure, from those which they are designed to explain. Every scholar knows how extremely difficult it is to transfuse the ideas expressed in one language into another with any thing like success; and the reason is, the words nearest in sense to

each other, in the respective languages, have either not precisely the same meaning, or present their meaning to the mind with some difference of image, which renders a correct and full translation, that is not liable to distortion or ambiguity, one of the greatest difficulties in which we can be engaged. On this point, Mr. Carson lays down a canon, which is, that in certain situations *two words, or even several words, may with equal propriety fill the same place, though they are all essentially different in their significations*: and this canon he illustrates by examples. Every one who has attended to the nature of language, knows that synonymes are, to say the least, very rare things. On this ground Mr. Carson contends, and we think with success, that even in its *figurative application* the *primary sense* of the word *to baptize* is always maintained. Here again, come forward examples in abundance from various quarters, as proofs and illustrations of the primitive sense of the word, and as proofs also, that in its varied applications the primitive sense was never out of view, for in the figurative use of it, the primitive sense is still recognized.

Mark vii. 4, and Luke xi. 38, are often brought into this controversy, and many quote them as proofs that baptism was not immersion, because it is thought, that when the Jews returned from the market and washed (Greek, *baptized*) before dinner, it was only by letting a little water be poured upon their hands. Mr. Carson meets the objection from these passages in its boldest form. To us he does not seem to take the fair advantage of just interpretation. We are certain he might have said more; and by bringing forward the more powerful proof which Jewish literature would have supplied, he might have shewn the misinterpretation of the passage by the pædobaptists very completely. He, however, takes a different course, and, meeting the objection of his opponents in all its strength, he first says he “despises it,” and then, attacks it. Besides, the *persons*, the *furniture* was in certain cases washed, that is, baptized. Here Mr. Ewing and Dr. Wardlaw are brought forward as saying, that

dipping would be, with respect to the *beds*, “absurd,” and “incredible.” (pp. 74, 75.) Mr. Carson, as before, meets them on their own ground, under all the disadvantages of his opponents’ representations; and we admit that he is a bold warrior, fights an excellent battle, and contends in a style which shews he felt himself sure of a victory. But, admitting the full force of the powerful arguments he has used, we must say—why stop here? Why not refer to the precise and extensive evidence produced on these texts by Dr. Gill, in proof that “cups, pots, brazen vessels,” and even “beds,” were immersed? — But Dr. Gill was a Baptist! He was:—and if this is a ground of suspicion, why not go to the MISNAH which he quotes as his authority? If the language be an obstacle, why not refer to the edition of *Surenhusius*, who has given a Latin translation, and a translation also of the commentaries of *Maimonides* and *Bartenora*? a work which is in many public libraries, and in some private ones. And if still the advocate for sprinkling hesitates, and says (according to Mr. Carson’s quotations), that, in the present instance, immersion is “absurd, incredible,” and “he who can receive it, let him receive it,” (pp. 74, 75,) let him think of the inference that unavoidably follows his own statement, it is either that the testimony of the New Testament respecting the customs of the Jews, although supported by the testimony of the Jews themselves, is *not to be believed*! or if this is denied, on the ground that the objector believes the word *wash* (*baptize*) did not mean *immerse*, then let him say, whether the testimony of the Jews who assert that they *did* immerse their “beds” as well as their “pots and cups,” is not a proof that these texts cannot be explained without admitting that the washings or baptisms here spoken of were *immersions*. One of these inferences must be taken: we leave the opponent of baptism by immersion to his choice.

But our limits oblige us to dismiss the work for the present. Our readers cannot mistake our opinion of it; and though from the number of Greek quotations, it can be perused to full advantage only by

men of education, there is still a large portion of important matter open to the plainest English reader. Before we have done, we intend to make a few observations on Mr. Carson's mode of treating the controversy, but these we must reserve for a future number.

(*To be continued.*)

The Church revived without the aid of Unknown Tongues. A Sermon preached in the Scots Church, Swallow Street, on Sabbath the 6th of November, 1831. To which are now added a few Prefatory Remarks. By ROBERT BURNS, D.D. F.S.A. Minister of St. George's, Paisley.

THE respectable author of this Sermon, on his recent visit to the metropolis, felt it to be his duty, as a Minister of the Church of Scotland, to enter his protest against the fanatical extravagancies of Regent Square. This discourse, which is entirely practical in its character, is founded on Hosea xiv. 5—7, and is a plain, forcible, and perspicuous exposition of the passage. The author shews that the influence promised in the text, cannot mean the general agency of Providence, because such an agency is, and must be, perpetual, constant, and uniform in the church, and cannot be made the subject of a *special* promise. For a similar reason, the influence promised in these words cannot signify that morally persuasive power which the Word, written or preached, possesses over the mind. Such a power is ever essentially inherent in the Word of God. It is, at all times, in relation to its own native virtues and tendencies, "quick and powerful," and the reason why men do not in all cases submit themselves to its control, is to be found in their own obstinate perverseness, and by no means in the defectiveness of the instrument. But *besides*, and in *addition* to the Word, Jehovah here promises something without which that Word, with all its treasures and discoveries, would fail of its effect; something, the design and tendency of which would be to refresh the face of the spiritual world as dew does that of the natural; and to operate in the

production of the fruits of righteousness, to the glory of the great Guardian of the vineyard. The promise of the Holy Spirit, both in his refreshing and his invigorating character, was given to the members of the ancient church, and to his sacred efficacy are to be ascribed all the happy fruits of righteousness, and peace, and joy, exhibited in the characters and in the lives of God's ancient people. Nevertheless it is the Gospel which is emphatically termed the dispensation of the Spirit, and it is under the government of the great Head of that dispensation, we are encouraged to pray for, and to expect his largest effusions. The author then proceeds to illustrate two main circumstances of resemblance between the influence of dew on the face of nature, and the influence of grace on the spiritual vineyard. They resemble each other *in the manner of their approach, and in the mode of their operation.* They resemble each other *also in the general character of their results.* These results are analogous to those enumerated in the text, and are beautifully illustrated by the phenomena of vegetation. There is *spiritual establishment.* There is *spiritual advancement.* There will be the *beauty and fragrance of Christian graces*, as displayed in the life and conversation of believers. And there is *extensive usefulness.*

We cordially recommend to the perusal of our readers, this excellent sermon.

From the Prefatory Remarks we give the following extract, which, though it be rather long, places in a very proper light, the proceedings and pretensions of Regent Square. In allusion to the charge of blasphemy, and of committing the unpardonable sin, which is brought against those who do not believe that another Pentecost is come, Dr. Burns asks,

"I beg to know, if there is not at least as much danger of blaspheming the Spirit of the Lord, by ascribing to his holy and wise agency, those appearances which may have had their origin in human device or in satanic delusion? Is there no danger of our blaspheming the Spirit, when we obstinately maintain, that, for the long space of seventeen centuries, *genuine faith* was not to be found, save only, perhaps, among the miracle-workers of the anti-christian hierarchy, and that 'the Comforter who was to abide with

the church forever,' had, during all this period, relinquished his hallowed charge, and given up 'the body of Christ,' without a cause, to all the dreariness and all the barrenness of a 'powerless' unbelief? Is there no danger of our blaspheming the Spirit, when, in the face of an assembled multitude, and in the 'great congregation,' an argument is gravely drawn in favour of the supernatural gifts *presumed* to have been bestowed on the 'handmaidens' of the church in *these days*—from the oracular mysteries at Delphos, the responses of the Pythoness, and the prophetic warnings of the Sybil? Is there no danger of the blasphemy of the Spirit being committed, when men tell us that the *more unintelligible* a language is, that is, the less evidence we have of its *being a language at all*, the *greater* is the 'proof of its having come from Him 'whose inspiration giveth us understanding?' Is there no danger of something approaching to blasphemy, in the bold and reckless assertion, that the inspired apostle, when he admonishes the Ephesian converts 'not to be drunk with wine, but to be filled with the Spirit,' must be understood as proceeding on the assumption that there is, and will necessarily be, some kind of resemblance betwixt the effects of a divine afflatus and the ravings of intoxication? Is there not something like a reflection on the arrangements of Providence, and a 'tempting of the Spirit of the Lord,' when it is seriously and boldly affirmed that, at this late period in the world's history, Jehovah has seen meet to institute a *new ordinance*, in favour of the female sex in particular, even the 'ordinance of new tongues,' in order that 'woman may be rescued from the cruel tyranny of man, and that man may be convinced, by the most striking of all evidences, that she is his co-equal and co-essential?' All this, and something more than this, I have heard with my own ears—and all this too, accompanied with the most unseemly infringements on that goodly order which becomes the worship of God and the assemblies of the saints. 'God is not the author of confusion but of peace.' Now, we beg to know, if there is nothing in all this that is calculated to 'make angels weep and devils triumph?' Is there no fear lest by such delusions as these, the *real* doctrine of the influences of the Spirit is in danger of being held up to the scorn and ridicule of men? And that all appeals in favour of that essential part of the Christian system, may, with some semblance of plausibility, be consigned to the regions of enthusiasm and spiritual romance? Will not infidels and rationalists be confirmed in their dislike to this precious doctrine? and will

not professors of very moderate and lukewarm habits in religion, be strangely tempted to think that, as they are walking in the medium betwixt open ungodliness on the one hand, and wild fanaticism on the other, they are therefore safe? Will not even pious professors of the Gospel be exposed to the imminent hazard of neglecting the ordinary operations of the Spirit in strengthening the principles of godliness, and thus 'grieve the Spirit of the Lord,' and quench his holy flame within the heart; while they imagine themselves far more profitably employed in greedily seeking, yea, in vehemently demanding, a share in what has been foolishly termed '*Christ's dowry to the church*?' And do not those men who are called their spiritual shepherds encourage them in this and set them the example?

"In these things, melancholy as they are, there is nothing new, the actors in this tragedy have not even the small merit of originality. It is little more than a century past since the French prophets acted precisely the same scenes in London; and in these scenes certain Pythonesses performed *their* part with a skill and adroitness which our modern Sybils have scarcely yet attained unto. There is this difference, however, between the two cases: the tongues in which the disciples of the French prophets uttered their effusions, were *really* tongues. I have read the printed *exurise* of these effusions as recorded in the lives and writings of Lacy and others, and while there is nothing very striking either in the sentiment or style, there is nothing at all strange or uncouth in the structure of the language itself. We have very decent Greek, and Latin, and French, and a little Dutch:—in short, we have in these deluded people what *we know* to be language, and a language capable of being turned to some account. *This* we have not in the modern speakers; and yet their more rational precursors soon fell back into their native obscurity. No great effort of reasoning was employed to put them down, and the civil magistrate interfered merely to keep the peace. But these misguided people thought proper to suspend the decision of their cause on the issue of their undertaking to raise one of their leaders from the grave after he had been dead for some days. In the vicinity of the metropolis prodigious crowds assembled to wait, in anxious expectation, the result of the experiment. Suffice it to say, the experiment failed—the charm was broken—and the prophets have been in a state of 'suspended animation' from that day till now. I wish not to excite the risible faculties of any man; and yet it is not easy to state these plain matters of fact, in the sober and mea-

sured tone in which we would record the 'revolutions of empires.' We only wish that the actors in the modern scenes would take warning and not be over-certain as to the heavenly origin of that which is not only above reason, but which sets all its calculations, and all its most approved dictates at defiance. Let them first *prove* that Revelation is not yet completed, and that new discoveries and new additions to the inspired canon may with reason be expected. Let them then *prove* that miracles and tongues, essential as they are to the first establishment of the church in the world, are equally essential to its permanent duration. Let them then *prove* that no difference is recognised in Scripture between the ordinary and the extraordinary gifts of the Spirit, and that *both* are expressly secured to the church in all ages, as promised to the faith of Christians. Let them then shew how it is that in the days of the 'prophesying of the witnesses;' and in the blood-stained annals of the Waldenses, and the Hussites, and the Lollards of the 'olden times;' and in the triumphant march of the fathers of the Reformation in Germany, and in France, and in Britain; and in the 'patient waiting' of the Puritans in England, and in the 'earnest contending' of the Covenanters in Scotland; and in the delightful *revivals of religion* in later times, under the Whitfields, and the Wesleys, and the Romaines, and the Tennents of blessed memory;—let them tell us, how it comes to pass that, in all such instances, there was so much faith as to remove 'mountains' of difficulties, and to brave the violence of fire, and to transform the very aspect of the visible church from the coldness of death to all the vigour and loveliness of renovated life,—and yet 'no power'—may not even the *pretension* to it! Will they affirm that all these blessed results were conferred on the church while she *had no faith*? And will they thus say to us, that the Almighty Head of the Church hath left us under a physical disability of ever recognising the 'fruits of the Spirit,' even when they stand forth visibly and tangibly to our view? Do they thus *honour* the Spirit by whom the Scriptures were indited, and is it *thus* they 'magnify God' whose work in the conversion of men they hesitate to acknowledge, except it be accompanied with a *sounding* and a *tinkling*? In fine, let them *prove* that the tongues are *really* tongues, that the language is *really* a language, fit for men, and capable of being applied to useful missionary purposes at home and abroad. The Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Lybia, about

Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, were all *amazed* and *marvelled*, and were in doubt, saying one to another, What meaneth this? *In so far*, there is something like a resemblance betwixt the impression made by the first Pentecost and that at present making by the (so called) second Pentecost; but *here* the resemblance ceases; for in *those* times, 'the people were confounded because that every man heard them speak in *his own language*, and they said one to another, Behold, are not all these which speak Galileans? and we do hear them speak in *our tongues* the wonderful works of God?' p. 3—11.

Library of Ecclesiastical Knowledge, Miscellaneous Essays. Vol. II. pp. 420.—Westley.

THOUGH these Essays are written, as might from circumstances be expected, with unequal ability, yet every attentive reader of them will find quite enough in each to satisfy him, that they must be the result of no inconsiderable effort. This volume comprises nine Essays on the following subjects:

"The Spirituality of the Kingdom of Christ—An Account of the Apologies of the Christian Fathers—The Testimony of Ecclesiastical Antiquity to the Principles of Congregational Churches—Creeds—The Congregational System—An Historical Sketch of Parochial, Diocesan, Metropolitan, and Patriarchal Episcopacy—Tithes—The Church the Conservator of a Christian Ministry—Church Discipline."

The article on "Tithes" is the longest, and is certainly very elaborate. We think, however, that it is occasionally disfigured, if not weakened, by a sarcastic flippancy that might have been spared; and in one or two instances, by the appearance of levity, in connexion with scriptural quotation, which, in our opinion, would deteriorate the finest composition. In short, such an Essay must necessarily contain so large a portion of unwelcome truth, that, perhaps, stimulants of less pungency than many other subjects require, might be sufficient to its effective administration. The Essay on "The Congregational System," we deem very excellent, of which we give the following specimen:—

"It is to be remembered, moreover, that according to the model of congregational

churches which we have presented, the reference of matters to the judgment of the whole, is not habitual, but only occasional and ultimate. The members at large are not discussing and directing every thing; but in a well-conducted society, in fact, scarcely any thing. They appoint, under Christ their head, an executive body, a pastor to act in spiritual concerns, and deacons to act in temporal ones, while the general affairs of the church are matters of the joint consultation of both. The cases submitted to the church are only such as involve perplexity, or exceed the delegated authority of the appointed officers. Neither are such cases laid before the brethren at large in a crude and immature state; but first of all they engage the careful deliberation of the executive, whose proposed measures form the matter for the consideration and decision of the church. Upon such a plan, the general body is not appealed to upon trivial matters, nor with unnecessary frequency; and when it is consulted, the transaction is in most cases little more than an unanimous approval or sanction of the measures proposed. If it be otherwise, and there is either a modification of the measure proposed, or a divided opinion in the church, there is scarcely a doubt but the decision of the major number is the wisest in any particular instance, and no doubt at all that a course of proceedings pursued under such control is wiser than any other." p. 164.

We hope we are correct in concluding, that the series of Essays, either in the detached or united form, is receiving ample encouragement by a wide circulation.

The Complete Works of Philip Doddridge, D.D. in Two Volumes.—Vol. I. *The Family Expositor.*—Vol. II. *The Miscellaneous Works.*—Westley and Davis.

WE shall not be guilty of the presumption of recommending to our readers the writings of the learned, candid, and amiable author whose works are now before us, and whose praise has long been in all our churches. Philip Doddridge having finished his preparatory studies had enjoyed a delightful retirement for six or seven years, at Kibworth and Market Harborough, before he removed to Northampton, which important event took place December 24, 1729. His first publication, in 1730, not long after he had

become a theological tutor, was entitled, "Free Thoughts on the most probable means of reviving the Dissenting Interest." Little could he then think that his writings would extend through many considerable volumes, and after the circulation had been going on for 100 years, would be compressed, without abridgment, into two large volumes, and stereotyped in a beautiful style;—that his *Family Expositor* would be sold in one volume for eighteen shillings, and all his *Miscellaneous Sermons and Tracts* for twenty!

We are happy to observe that Job Orton's *Life of the Doctor* is prefixed, with some valuable extracts from the *Memoirs* by Dr. Keppis.

The introductory Essay by the Rev. Thomas Morell, is highly valuable, and has derived much advantage from being prepared by a gentleman who now worthily fills the theological chair which Doddridge himself once filled.

The *likeness* is interesting, and is said to be "engraved by permission of the trustees of the late Wm. Coward, Esq. from the original picture in Wymondley House, Hants." [Qu. Herts.]

We cannot but wish that where the "Family Expositor" has had one reader, it may now have a hundred. We congratulate our students, young ministers and pastors, that they will have such easy access to so great a treasure; and we hope the publishers will be remunerated for their enterprising and spirited conduct in this and in other important articles.

The History and Prospects of the Church, from the Creation to the Consummation of all things. With a Syllabus of the Book of Revelation. By JAMES BENNETT, D.D.—Westley and Davis.

DR. Bennett's well earned reputation, as a preacher and as a writer, will procure for him many readers of this neat epitome of Bible-history and Church-history, from the creation to the consummation of all things. It is not so correctly printed as it deserves to be. Query—Do not all the authorities agree that the Council of Trent sat eighteen (not twenty-five) years?

See p. 89. And should not *Winchester be Westminster* in p. 93?

In Book III., we behold—

“God breaking up old systems hostile to Christianity—giving increased activity to principles favourable to religion—separating the church from the world—removing numerous evils offensive to God and injurious to man—calling forth the spirit of prayer—granting a more abundant effusion of his grace.”

We heartily concur with Dr. B. in his estimate of the value of *Temperance Societies*.

“By voluntary associations to produce total abstinence from ardent spirits, the happiest triumphs have already been achieved, and God has manifested his approbation by making these Societies the forerunners of the most distinguished revivals of religion. The British and Foreign Temperance Society, which has just been formed, promises to be an instrument in the hands of God for the most extensive, mighty, and happy revolution among mankind.” p. 117.

The outline of the *Revelation* is very ingenious. In some particulars we should not agree with the worthy author, but, to use his own words, “Perhaps the events which shall furnish the solution are yet to come.”

The British Preacher, under the Sanction of the Ministers whose Discourses appear in its pages. Vol. II.—Westley and Davis.

Of the honest principle on which this publication is conducted we have given our opinion freely in our number for November last. We are happy to report, from the Preface to this volume, that it has already received a flattering support. Those who have not seen it may be gratified with the following list of subjects with the names of the preachers.

“The Gospel Message and its results, by Wm. Hancock, A.M.—Christian Characteristics, by Henry Cooke, D.D.—The Command and Encouragement to communicate the Gospel, by Wm. Ellis—Divine Grace, by R. W. Hamilton.—The Assimilation of Christians to the Redeemer, by T. Swan.—The Christian Ministry, by Robt. Vaughan.—Worldly Mindedness, by Dr. Wardlaw.—The Happy Sabbath, by J. E. Good.—On

Temperance, by J. A. Dickson.—Directions to the Awakened Sinner, by E. Henderson.—On Salvation, by James Robertson, A.M.—Divine Grace and Human Endeavours, by John Burder, A.M.—On Heb. vi. 13—20, by the late Mr. Orme.—Heaven a perfect Society, by H. Heugh, D.D.—The Separate State, by Joseph Kinghorn.—A Coronation Sermon, by G. Clayton.—Jesus Weeping, by T. Timpson.—Sacred Enthusiasm, by Spedding Curwen.—Sorrow for Sin, by R. M. Beverley, Esq.—Christian Patriotism, by Dr. Newman.—Responsibility attached to the possession of Talents, by John Kelly.—Christ speaking a Word in Season to the Weary, by James Matheson.—Christian Intercourse, by John Blackburn.—The Influence of Public Ordinances on Personal Religion, by J. Dean.”

This volume appears to be quite equal to the first, if it be not superior; and we are pleased to observe that it is very beautifully printed.

Oriental Customs applied to the Illustration of the Sacred Scriptures. By SAMUEL BURDER, A. M. &c. &c.—London, Longman and Co.

THE customs of eastern nations, as mentioned by travellers, are many of them so singular that they present a subject of considerable amusement as well as profitable information. But considered in the light of practical illustrations of the inspired volume, written by those who were natives and residents of that part of the world, they are of unspeakable value, because explaining the allusions and similitudes employed by the sacred writers, the best helps in regard to the figurative style of the prophets and apostles; and of the Divine teacher, the Lord Jesus Christ, for “comprehending many of the things which the Holy Ghost teacheth.”

Many of our readers know that some years since Mr. Burder published four volumes on this subject and “*Oriental Literature*.” This volume is an abridgment, but contains a large proportion of original matter extracted from the work of Mr. Ward of Serampore, on the “*Religion of the Hindoos*,” and other valuable works which have been recently published. We hope it will be purchased, as it is not expensive, for the use of lend-

ing libraries, and Sunday Schools. We are happy to find the author intends soon to present the public with another volume exactly similar in size and design, under the title of "*Oriental History*." The present volume contains illustrations, some of them of considerable length, of nearly five hundred different texts of Scripture.

1. *The Cottager's Friendly Guide in Domestic Economy; compiled for the Use of the Industrious Poor.* By an ECONOMIST, pp. 48.—Sherwood.
2. *An Earnest Appeal to every Lover of his Country on the Necessity of forming Associations in every Town and Village in England, for encouraging Industrious Labourers and Mechanics by providing Allotments of Land which they may Rent and Cultivate for their own Advantage.* By the Secretary of the Wantage Society for providing the Poor with Land, pp. 28.—Relfe.

THE first of these articles certainly contains many useful hints, though, where it can be obtained, we decidedly prefer "*Cottage Comforts*," by Esther Copley. The "*Earnest Appeal*" merits especial and immediate attention. Such plans and efforts for ameliorating the depressed and depressing circumstances of multitudes of industrious labourers and mechanics were never more opportune than at present. The writer of this tract is no visionary projector nor wild speculatist; his suggestions have the twofold advantage of incurring scarcely any risk by experiment, and of having been repeatedly and successfully attempted. We sincerely hope, that what he has written, will, in some way, be put into the hands of influential persons, that a proposal, apparently so simple, and, at the same time, so admirably adapted to enable the poor to help themselves, should not be neglected for want of co-operation and encouragement.

The Pastor and his Flock; or Hints to Young Pastors, and Advice to Church Members. By JAMES SMITH, pp. 42.—Wightman.

THOUGH the worthy author in these pages, may not have originated any thing for the consideration of pastors and church-

members generally which has not been previously presented to their attention, yet the numerous topics to which he has referred, are of such paramount and continued importance, that we are far from considering their repetition to be a work of supererogation. Indeed, until that desirable period shall arrive when ministers and churches shall more completely exemplify the counsels which are thus imparted, "precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."

Perhaps the writer will permit us to suggest, that we think, in some instances, the force of his remarks would be increased were the language in which they are communicated, somewhat more select and conciliatory. A reference to page 33 of his publication will sufficiently explain what we intend.

A Sermon preached at Hull on the 13th of November, 1831, on the Unknown Tongues. By R. M. BEVERLEY, Esq.—Westley and Davis.

THE sermon from 1 John iv. 1, "Try the spirits," &c. has no great merit, but the notes are respectable, and the appendix is highly valuable. The Rev. N. Armstrong, at St. Anne's, Blackfriars, October 21, is reported to have said, "Among the first promises which the Lord Jesus Christ gave to his disciples, was 'the meek shall inherit the earth.'" On this Mr. B. remarks "the prophetic party are not quite agreed when this their dominion is to begin, but that it is to be very soon is not doubted; nevertheless it must be surmised that if 'the meek' only are to inherit the earth, the writers in the *Morning Watch*, and the other defenders of the new system, can put in a claim to only a very few acres, seeing that of their 'meekness' there is a sad deficiency."

The review of "Mr. Irving's Doctrines" in twenty-nine articles is drawn up very concisely, but with considerable ability, and, we are happy to say, displays far more moderation and forbearance, meekness and gentleness, than Mr. B.'s first publications had prepared us to expect.

OBITUARY.

MRS. WHITAKER.

THE subject of this brief memoir was the eldest child of pious parents, many years members of the Baptist church at Worstead, Norfolk. Mrs. Whitaker was brought up in the ways and worship of the true God, to which she manifested no aversion. She at length became a sincere and humble follower of the Lord Jesus, but did not make a public profession of religion till several years after, and it is cause for lamentation, that, like many others who love our Lord Jesus Christ in sincerity, she delayed publicly to profess her faith and repentance, and to put on Christ by attention to his commands. Not so did Paul, or the Ethiopian eunuch, or the Philippian jailer. She was a woman of a meek and quiet spirit, which is in the sight of God of great price: her piety was manifest by her attention to the means of grace, and her earnest solicitude for the eternal welfare of her offspring. She brought them up in the fear of the Lord, and when in his providence any of them left her, she never parted with them without some pious exhortation, such as "Live in the fear of God; don't forget to pray; whatever you neglect, neglect not your souls." She was the friend of the poor, a succourer of many, a lover of hospitality, obeying them that had the rule over her, esteeming them highly in love for their work's sake. Having often in her pilgrimage to attend the funerals of her friends, her chief solicitude was to obtain an evidence that there was a hope that they loved Christ; and were gone to glory. Having entered her 77th year, she frequently said her father and mother died in that year of their age, and, perhaps, she should, but that she wished to leave it to the Lord: she was not anxious for life or death, but it proved to be the will of her heavenly Father that she also should be called away in her 77th year. She had lived more than 50 years in the conjugal state, knowing as much of happiness in it as falls to the lot of mortals, and leaving her affectionate partner behind to moan her

sudden departure from him, and the loss of her pious counsels and prayers. She was a pattern worthy of imitation in the regularity of her attendance on the public worship of God: neither age nor infirmity kept her away. Often has she been observed, with tottering steps and pallid countenance, approaching her seat, where she would be all attention to the word of God; and when being unwell one Sabbath she was prevailed on to give it up, she said she hoped she should be there the next, but it was the will of her Lord and Master to call her by death to an eternal Sabbath ere that sacred day arrived. She had been declining in health some time, and had a violent attack of affliction a fortnight before she died, but was apparently recovering. When a friend called on her, she said she thought she was going, referring to her illness, but that her hope was in Christ, that she had no dependance any where else, she prayed to the Lord for mercy and was not afraid to die, that she seemed as though she could be always praying; that the Lord was never out of her thoughts, and other things of the same strain; for a few days after she still appeared better, and had seen several of her children (who were all married and settled in life), and given them her pious advice, and from the last of her children who saw her, she parted with those words, "Don't forget to pray!" That evening she retired to bed in usual health, but was soon after attacked with oppression in her chest, as she had been the fortnight before. To the great grief and alarm of her beloved husband, she died almost immediately, without a struggle or a groan. "Mark the perfect man, and behold the upright, for the end of that man is peace."

She always manifested a great desire to know that all her children, situated at a distance from her, attended constantly on the preached Gospel, and that they knew and followed the Saviour. Respecting two of them that were gone to America, she would say, "God is every where, and I am glad that the Gospel is there also: I hope

my poor foreigners will not neglect to attend a place of worship, and will be brought to Christ, *then* we shall meet again, though not expecting to meet again in this world." It gladdened her heart very much that she lived to commune with one of her children at the Lord's table, and she felt a great desire that others, whom she hoped were believers, should follow her steps. Since her death, one of her children has been added to the church below, and she left others looking to her

Lord and Saviour for salvation. She died in hope that the vacancy in the church, of which she had been many years a member, would be more than filled up by her own family. The church at Ingham have lost a steady friend, whose prayers were valuable, but her generation work was at an end; she came to the grave in a good old age, as a shock of corn cometh in in its season. She died at Stalham, Norfolk, December 25th, 1830. Her pastor preached her funeral sermon from Job xiv. 14.

MISCELLANEOUS.

SENTIMENTS of the late REV. ROBERT HALL, A.M. respecting DEISM, SOCI-NIANISM, &c. &c.

[Extracted from his Letters of Correspondence published in the fifth volume of his Works.]

"*To Mrs. Fysh of Camberwell, on the Death of her sister, Mrs. Parsons, dated Cambridge, August 14, 1796.*

"I find your dear deceased sister expressed her anxiety at the prospect of Deism with her last breath. To a serious mind it affords a most melancholy prospect: but you must observe it does not seize the mind at once; it advances by the progressive stages of Socinianism and dissipation. Men first lose their relish for what is *vital* and distinguishing in Christianity, before they dispute its evidences, or renounce its authority. Lax notions of the person of Christ, a forgetfulness of his mediation, place the mind in a deistical state, and prepare it for the most licentious opinions.

"The consolations of your deceased sister did not result from a general belief of the doctrine of immortality, in which the Socinians place the whole of revelation; but in specific views of Christ as a Saviour, and the prospect of being for ever with him. My dear friend, let us hold fast *this kind of Christianity*, without wavering, as the antidote of death.

"Your affectionate and sympathizing friend,
"ROBERT HALL."

"*To the Rev. James Phillips, Haverfordwest, dated Cambridge, June 7, 1799.*

"Many interesting scenes have occurred since our interview. About six months ago, I was attacked by a violent fever; and, in my
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own apprehensions, for about two days, was on the borders of eternity. I never before felt my mind so calm and happy. Filled with the most overwhelming sense of my own unworthiness, my mind was supported merely by a faith in Christ crucified. I would not for the world have parted with that text, 'The blood of Christ cleanseth from all sin.' I never before saw such a beauty and grandeur in the way of salvation by the death of Christ, as on that occasion. I am fully persuaded the evangelical doctrines alone are able to support the mind in the near views of death and judgment. May you and I be more and more grounded in a conviction of their truth, and acquainted with their power! It is to these doctrines the revelation of Christ is chiefly indebted for its efficacy in the hearts and lives of men."

"*To the Rev. Thomas Grinfield, Clifton, dated Leicester, February 5, 1816.*

"Rev. and dear Sir,

"With respect to the salvability of Socinians, for myself, I feel no hesitation. Their state appears to be clearly decided by such Scriptures as these: 'He that *seeth* the Son, and *believeth* on him, shall have everlasting life;' 'He that *hath* the Son hath life, and he that hath not the Son hath not life.' How can they be said to have the Son, who reject him in his distinguishing, his essential character, as the *Saviour* of the world; and how can he be a propitiation for sin to them who have no faith in his blood? When it is asserted that we are justified by faith, I can understand it in no other sense than that we are justified by a penitential reliance on his blood and righteousness. In rejecting the most fundamental

doctrine of the Gospel, the vicarious sacrifice of Christ, they appear to me to deny the very essence of Christianity. Their system is naturalism, not the evangelical system; and, therefore, much as I esteem many individuals among them, I feel myself necessitated to look upon them in the same state, with respect to salvation, as professed infidels."

"To William Hollick, Esq. dated Leicester, August 11, 1817.

"I hope, my dear friend, you enjoy the consolations of that religion you have been so long acquainted with, and the value of which is never more sensibly felt than under the pressure of affliction. How empty and delusive does the world then appear; and how unspeakably cheering that good hope through grace, which the Gospel inspires! To look up to God as a reconciled and compassionate Father,—to know that 'He is touched with a feeling of our infirmities,' and that 'he' made an everlasting covenant with us, well ordered in all things and sure,' these are wells of everlasting consolation. You, my dear friend, are, I trust, no stranger to these sure cordials and supports; and, with these, should you be called to pass through the valley of the shadow of death, you will fear no evil; his rod and his staff will comfort you.' It is impossible for me to suggest any thing to your mind, with which you are not already acquainted; but, might I be permitted to advert to my own experience, I should say, that I have found nothing so salutary as to turn the mind immediately to the Saviour, 'Whosoever calleth upon the name of the Lord, shall be saved.' To pray immediately to Christ, to cast ourselves incessantly upon His power and grace, as revealed in the Gospel, appears to be the best antidote to every tendency to despondency. I have no doubt that we are much wanting to ourselves, in not having more direct dealings with the Saviour, or not addressing him now in the same spirit in which he was applied to for the relief of bodily disease. He is exalted at the right hand of God, for the express purpose of dispensing pardon, peace, and eternal life to all that humbly seek his aid; and, wonderful condescension! he has declared 'he will in nowise cast out whosoever cometh unto him.'"

"To the Rev. Thomas Grinfield, Clifton, dated Leicester, August 5, 1818, in reply to the question 'What doctrines are fundamental?'

"That some truths are fundamental, besides those you have enumerated, appears to me sufficiently manifest from the Word of

God. If Christ is set forth as a propitiation (or a mercy seat, *ἱλαστήριον*) through faith in his blood, then, faith in his blood is fundamental: and, as the apostle is speaking of him as a propitiation, faith in his blood must mean a trust in him, under that character. But how can this consist with his being a mere prophet or martyr, or with the denial of his atonement? Again, 'As Moses lifted up the serpent in the wilderness,' &c. Every orthodox interpreter supposes this is intended to represent Christ crucified, or lifted up on the cross, as a divinely appointed source of cure to our spiritual maladies, and consequently an expectation of spiritual benefit from him, as crucified. But how does this consist with the idea of his death, as a mere circumstance confirming his doctrine, exclusive of any proper influence it is supposed to exert in the pardon of sin? He is said to be 'the end of the law for righteousness to every one that believeth;' then justification, or acceptance with God, is in consequence of faith in him as the great anti-type and completion of the legal sacrifices and ceremonies. We are every where affirmed to be justified by that faith of which he is the object; and if the conceptions entertained by the Socinians of that object be essentially different from our's, then must their faith in that object be equally so, and one or other of them essentially defective or erroneous. I am aware I have transgressed the canon you have laid down, which excludes a reference to particular texts. I have done so, because I am by no means satisfied respecting the justness of that canon. I am at a loss to know how general reasoning can ascertain the point in question, exclusive of an immediate appeal to the words of Scripture. It is with God to determine what is essential to be believed, in order to salvation; and his determination on this subject can only be ascertained by attentively weighing the sense of Scripture. It is true, different parties interpret particular passages differently: to quote these, or similar passages, to a Socinian, would, it is confessed, be to little purpose. But you, my dear Sir, profess not to be a Socinian: with you, therefore, the only question ought to be, Is the proposition, which affirms faith in the atonement to be fundamental to salvation, a legitimate inference from the commonly-received or orthodox interpretation of these passages? If it is, we must either renounce our orthodoxy, or admit (however painful it may be) that inference. If the revealed method of salvation—revealed (I say) fully after the completion of the canon,—is a cordial acceptance of Christ as the propitiation for the sins of the world, they who reject, deliberately and habitually, every idea of vicarious atonement, cannot be

in that way. The belief of the messiahship of Christ, was unquestionably held by the ancient heretics, or they could have had no pretension to be considered as Christians in any sense; yet we know in what light they were regarded by the primitive Christians: and why should they who deny the miraculous conception, the incarnation, and the atonement of the Son of God, be considered in a more favourable light? You yourself, not satisfied with the general proposition—the messiahship of Christ, descend to particular doctrines, e. g. the resurrection of the dead. But to me it appears, that the collective moment of the doctrines I have mentioned is far more than that of the resurrection of the body, considered apart from the doctrine of immortality or a future life. In short, I can see no possible medium between giving up the doctrines already mentioned, and asserting their fundamental importance; since, supposing us to interpret aright the passages in which we found them, their belief is every where conjoined with saving benefits. Whether we interpret these passages aright, is in no degree the question before us; but, solely supposing our interpretations correct, whether the *fundamental nature* of the doctrines in question, is not a necessary consequence?

“*To Richard Foster, jun. Esq. dated Leicester, July 21, 1821.*”

“With respect to my sermon on the Tri-

nity, I entered into no metaphysical disquisition whatever, I merely confined myself to the adducing passages which go to prove a plurality of persons in the blessed Godhead: such as the plural name of God in Hebrew, the use of plural pronouns, the injection of plurals in the name of God coupled with singular verbs; the use of the terms, Makers, Creators, &c. I adduced Isaiah, saying, ‘the Lord hath sent me and his Spirit,’ &c. From the New Testament, I mentioned the baptismal form, the salvation to the Corinthians. To these I added the principal passages usually adduced in proof of the divinity of Christ and the personality of the Spirit. In short, it was a mere appeal to the letter of Scripture, without the smallest attempt at metaphysical refinement. I considered that doctrine continually as a doctrine of pure revelation, to which reasoning can add nothing but darkness and uncertainty. It appears, however, to me replete with practical improvement, being adapted to exhibit the part which each person in the blessed Trinity sustained in the economy of redemption, in the most engaging light, and to excite the utmost ardor of gratitude. The time was when I maintained the dual system, supposing the Holy Spirit to be an energy; but I have long found abundant reason to renounce that doctrine, and now find much complacency in the ancient doctrine of the Trinity.”

INTELLIGENCE, &c.

FOREIGN.

NOVA SCOTIA.

Halifax, Nov. 19th, 1831.

MR. EDITOR,

It perhaps may not be presuming too far on the sympathy of the few friends who have manifested an interest in the Horton Academy in Nova Scotia, to offer a final notice respecting the agency on its account in England and Scotland. This, together with most sincere thanks on my own behalf, as well as on that of the Institution, for the kind assistance which has been received, I should have begged you to present to the public, previously to my return to this country, but was prevented from doing so by a somewhat earlier and more sudden departure than I had anticipated. Their kindness, however, is no less sincerely acknowledged from this side of the Atlantic, nor is its value diminished by the limited number of contributions eventually obtained.

I rejoice that my painful labours of that sort are closed, but am not the less sensible of the importance of the object sought by them, that I now occupy a station in the midst of the field where the accomplishment of that object is so urgently demanded.

For the information of many who probably may not have seen former notices relating to the Horton Institution, permit me once more to state, through your valuable Magazine, its character and object.

The Horton Academy, then, is principally dependant for its support on the Baptist denomination in Nova Scotia and New Brunswick; which comprises almost all the churches on the Independent system in those provinces, but is open to all denominations.

It affords literary education to youth without regard to their religious persuasion, while at the same time it seeks to exercise over them a religious control.

It receives as students for the sacred ministry, those only, who give the most satisfactory

evidence of piety and other qualifications, but, as before said, is not confined to any one denomination.

That I may not trespass on your kindness by protracting my remarks too far, I shall conclude with once more urging on the notice of English friends this field of promise. The people are willing to be instructed, but there is a growing feeling that their teachers must be taught also—taught from above, primarily, but taught also by a just union of human with divine instruction; and how important is it to infuse into an infant community at its earliest commencement all those religious influences by which alone either temporal or eternal felicity can be secured.

Contributions to this Institution may be given, either separately, to its literary department, or, to aid pious youth in their education for the ministry, or for the purchase of books, or the erection of buildings, as the donors may prefer, and for all or any of these objects will continue to be thankfully received on behalf of the Institution, by the Rev. John Dyer, 6, Fen Court, Fenchurch Street, London; Rev. William Innes, and the Rev. Christopher Anderson, Edinburgh.

I am, dear Sir,

With much esteem,

Yours, &c.

EDMUND A. CRAWLEY.

The following subscriptions are in addition to those given in our number for July last, page 291.

London	£.	s.	d.
Joseph Fletcher, Esq.	10	0	0
Mr. John Saunders	1	0	0
Richard Peck, Esq.	2	0	0
Rev. J. Pye Smith	1	1	0
John Han, Esq. (Bristol)	2	2	0
Robt. Leonard, Esq. (ditto)	2	2	0
Small Sums	2	5	0
Reading.	£.	s.	d.
Rev. A. Douglas	1	0	0
Rev. J. Sherman	1	0	0
G. Brown, Esq.	1	0	0
Rev. Geo. Lawrie	1	0	0
Mr. B. Williams	1	0	0
Mr. Rusher	1	0	0
Mrs. Maitland	2	0	0
J. B. Montk, Esq.	1	0	0
Mrs. Buncombe	1	0	0
Wm. Stephens, Esq.	2	0	0
Rev. Mr. Valpy	1	0	0
Mr. H. Letchworth	1	0	0
Small Sums	4	5	0
Greenock.	£.	s.	d.
Messrs. J. and A. Muir	5	0	0
Messrs. Alan Ker and Co.	1	1	0
W. Martin, Esq.	1	1	0

	£.	s.	d.
Thos. Fairrie, Esq.	2	12	6
John Gray, Esq.	1	1	0
Mr. W. M'Fie	1	1	0
Mr. J. Hamlin	1	1	0
Mrs. Cameron	1	0	0
Baptist Friends	1	5	0
Small Sums	2	6	0
Edinburgh.	£.	s.	d.
Rev. W. Innes	1	1	0
Rev. Chris. Anderson	1	1	0
Ditto in Books	1	1	0
Mrs. D. Deans	1	1	0
Mrs. Mackay	1	0	0
Mr. H. M. Gibb	1	0	0
John Dunlop, Esq.	2	0	0
Rev. John Aikman	1	1	0
James Dickson, Esq.	1	1	0
J. Abercrombie, M.D.	1	1	0
Miss Stewart, per Mr. Alexander	1	0	0
— Blackwood, Esq.	1	1	0
W. P. 46, Melville Street	1	0	0
A Friend	1	0	0
Miss Campbell	1	0	0
Rev. J. A. Haldane	1	1	0
J. F. Gordon, Esq.	1	1	0
Rev. H. Grey	1	1	0
Mr. Geo. White	1	0	0
Rev. Dr. Buchanan	2	2	0
Mr. W. Whyte	1	0	0
Rev. Dr. Chalmers	1	0	0
Rev. G. D. Cullen (Leith)	1	1	0
A Friend	1	0	0
Mr. Thomas Mansfield	1	0	0
R. Haldane, Esq. Auchengrny	1	1	0
John Mackay, Esq.	1	1	0
A. Dunlop, Esq.	1	1	0
Missionary Prayer Meeting, by			
the Rev. C. Anderson	2	2	0
A. H.	1	1	0
Messrs. Oliver and Boyd	1	0	0
Small Sums	11	11	0
Mr. Joseph Adshead, Manchester	5	0	0
Robert Boyle, Esq.	1	0	0
Rev. Dr. Rippon, Books			
Rev. Mr. Peers, ditto			
Roger Lee, Esq. ditto			
Rev. Mr. Innes and others, ditto			

DOMESTIC.

Recent Deaths.

On Tuesday, the 3d of January, died at Hammersmith, Mr. Stephen Mundy, aged 77 years. He was deacon of the Baptist Church in that place from its commencement, and during that time maintained an honourable profession, and was eminently

useful in the church of Christ. His remains were deposited in the Baptist burial ground, on Tuesday the 10th of January, amidst the tears of his bereaved family and numerous friends, in whose hearts his memory is blessed.

Died, on Thursday the 29th December, in the 55th year of his age, Mr. John Gulliver of Clipston, in the county of Northampton. In the morning of this day, after family worship, he left his house as well as usual for business at Kelmarsh, about two miles from home. About one o'clock he was suddenly taken ill, and expired within half an hour. Mr. Gulliver stood connected with the Baptist interest at Clipston for nearly thirty years. One of the last instances of his generosity was a liberal donation for the bereaved widow and fatherless children of his late pastor, the Rev. John Mack. During the last two months especially, he seems to have lived under the presentiment that his time would be short. This he more than once expressed, and discovered an unusual amiableness of spirit—an ardour of devotion—and a zealous concern for the church of Christ. He was interred in the burying ground adjoining the place of worship, on Wednesday the 4th instant, when the Rev. James Clark of Guilsborough, delivered an appropriate address, and on the following Sabbath in the afternoon, preached his funeral sermon from Heb. ix. 27, "It is appointed unto men once to die." The congregation was large, and the whole service seemed though silently, yet most solemnly, to say—"Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

On Saturday, January 7th, died, in the 61st year of his age, Mr. Samuel Steane, nearly twenty years Deacon of the Church of Protestant Dissenters in the city of Oxford. We hope to give some account of the life and character of this eminently good man in an early number.

LONDON BAPTIST BUILDING FUND.

DEAR SIR,

In the Supplemental number of the Baptist Magazine for 1829, a letter was inserted from our late beloved friend and Secretary, the Rev. Isaac Mann, containing a list of churches to whom sums had been voted and paid, amounting to £425—and a list of churches

to whom sums had also been voted, amounting to £995—which were to be paid in rotation as the Treasurer received monies for that purpose. Had the life of our very valuable friend been spared, he would, ere this, have sent you a further list, which had been made out for the purpose, but the hand of death prevented it.

It has, therefore, become my duty to state, for the information of the denomination, that the whole of the sums in the list last published have been paid to the respective churches, with the exception of the sum of £70 to the church at North Curry, Somerset, the debt on which place, amounting to £400, was liquidated by the bequest of Philip Foster, Esq. a venerable deacon of that church, who had contributed more than £500 towards its erection.

Since which the following churches have been assisted with the sums opposite:

		£.
Perriton	Somerset	50
Woodstock	Oxon	80
Holt	Denbigh	50
Great Torrington	Devon	80
Stanningley	York	80
Milford Haven	Pembroke	40
Isleham	Cambridge	70
Bridgend	Glamorgan	50
Hawkesbury Upton	Gloucester	50
Anmore	Hants.	70
Sunning Hill	Berks.	60
Langorse	Brecon	40
Scarborough	York	90
Cowbridge	Glamorgan	50
Apperton	Middlesex	50
Salehouse	Norfolk	40
		£950

Making a total of £1875 paid to thirty-two cases since December 1829.

There are now twenty-four other cases which have been approved at the half-yearly meetings of the subscribers, waiting to be assisted as soon as the Treasurer shall have the necessary means.

It is to be regretted, that a large number of truly benevolent individuals in London, of the Baptist denomination, have not as yet united with this Society, whose useful and important exertions have been now before the public for seven years, in which time it was hoped, that a more extensive support would have been afforded.

I am, dear Sir,

Yours very truly,

WILL. PAXON.

9, Gray's Inn Terrace.

January 23, 1832.

Extract of a Letter to the Secretaries of the Christian Instruction Society, lately received.

"In an adjoining village lives a butcher, who, about two years ago, was notorious for vice and wickedness; his disposition was so violent and ferocious, that he was the terror of all the butchers at market and the neighbourhood in which he dwells. His profane oaths and quarrelsome habits were shocking and annoying. His wife and children have frequently ran from home, shrieking with terror, and sought an asylum in a neighbour's house for protection from his murderous outrages, &c. &c. How great the change which the grace of God has effected! He was visited by the writer; a tract was left—Christ was set forth—repentance insisted on. Another call was given after a few weeks: his wife apprized me, with tears of gratitude, of the wonderful reformation in his conduct;—he read his Bible, began to pray;—hope shed its exhilarating influence: he looked to the cross by faith, obtained a sense of pardoning mercy; he now prays with his family, has collected his poor neighbours and keeps a Sunday School in his house; he has also opened his house for Divine service, has invited the ministers of the Gospel to preach to his perishing neighbours, and public worship is conducted twice on the Sabbath and once on an evening in the week: his conduct is regular and persevering, and he is made a blessing to the village of which he was once the terror and disgrace! 'What has God wrought!'"

Stratford.

J. H.

FAWLEY, NEW FOREST, HAMPSHIRE.

The readers of the Baptist Magazine were informed, in the number for April last year (page 155), of the opening of a chapel in the above parish, and of the peculiar circumstances in which it originated, the hope expressed in the concluding paragraph of the notice referred to, has since been realized, and it is our pleasing duty now to announce that on November 20, 1831, thirty-four persons were dismissed from the Baptist Church at Lymington, and formed into a separate church.

On the same day seven persons were baptized by the Rev. J. Millard, at this place, and were afterwards invited to their infant church. The services of the day were conducted by brethren Millard, Dore, and Bennett, were well attended, and highly gratifying.

By considerable exertions the debt of the chapel, which cost £250, has been reduced to about £60, for which it will be yet necessary to make an appeal to Christian friends.

A DAY FOR HUMILIATION AND PRAYER.

At a Meeting of the Baptist Board of Ministers, held at Fen Court, Tuesday, January 24, 1832,

The Rev. W. NEWMAN, D.D., in the Chair,

A Letter was read from the Secretary of the Congregational Board of Ministers, accompanying a series of Resolutions passed by that body, recommending that a day be set apart for humiliation and prayer, on account of the present state of the nation.

Resolved,

That, fully concurring in the propriety of such a measure, this Body recommends to the Churches connected with it, to set apart Thursday the 16th of February, for the purpose of humbling ourselves before Almighty God, and imploring his blessing on the civil and religious interests of our country.

That, on that day, the Ministers of this Board invite their congregations and friends to hold a united Meeting for this sacred purpose, in the Rev. Joseph Ivimey's chapel, Eagle Street*, Holborn, at 12 o'clock; and that it be recommended to Ministers and Congregations to hold a Meeting for solemn Prayer in each of their own places of worship, or in district associations, at a convenient hour in the earlier part of the morning, and again in the evening.

That a Presbyterian and an Independent Minister be requested to take part in the public devotional services of the above day.

That the Secretary be requested to acknowledge the communication received from the Ministers of the Congregational Board, and to forward them a copy of the above Resolutions.

That the Secretary be requested to send these Resolutions for insertion in our different denominational Magazines.

J. B. SHENSTON, Secretary.

CAUTION.

DEAR SIR,

Will you allow me, through your columns, to discharge a duty due to the religious public, by cautioning them against a person who is at the present time traversing the country under the following circumstances?—He professes to have been baptized, some years ago, by Mr. Birt, sen. and to stand a member of a church in Manchester now; he also says that he has formerly moved in a respectable sphere of life, but has since been reduced, and that his wife, whom he has left at a neighbouring town, is danger-

* Our Independent brethren assemble in the Poultry Chapel at the same hour.

ously ill and totally destitute of all support; with this plausible story, which I have found on inquiry to be false, the said individual has been to this town during my absence from home, and made a most unwarrantable use of my name, and thereby obtained money from several persons; and, I understand, he has adopted the same plan in other places.

I am, dear Sir,

Fenny Stratford,
January 13th.

Your's truly,
J. BROOKS.

THE LATE MR. GREENFIELD.

An Appeal to the Christian and Literary Public on behalf of the Widow and Five Children of the Late Mr. WILLIAM GREENFIELD, Superintendent of the Editorial Department of the British and Foreign Bible Society, who died of Brain-Fever, Nov. 5, 1831.

THE late MR. GREENFIELD having died at the early age of 32, and not having had any opportunity of making provision for his widow and five children, beyond an insurance on his life, the undersigned, on behalf of his bereaved family, solicit the aid of the benevolent, and offer themselves as Trustees for the faithful and beneficial application of such contributions as may be given. They venture likewise to submit, whether an appeal on behalf of his widow and family does not address itself with peculiar force to Christians in general, and to all who can admire and appreciate high talents usefully and laudably employed, upon the well understood principle, that when those who have been honourably distinguished are placed beyond the reach of expressions of personal regard, those nearest and dearest to them should be considered as their representatives, and receive in their stead what would have been cheerfully awarded had their own lives been prolonged.

ANDREW BRANDAM,
JOHN REMINGTON MILLS,
DANIEL BENHAM,
SAMUEL BAGSTER, JUN.

Subscriptions received by Messrs. Williams, Deacon, and Co., Bankers, Birchin Lane; and the Rev. Andrew Brandam, 10, Earl Street; John Remington Mills, Esq., 30, Milk Street; Mr. Benham, 3, New Milman Street; and Mr. Samuel Bagster, Jun., at his father's, No. 15, Paternoster Row;—also by Mr. Charles Godwin, Library, Milsom Street, Bath.

* * * We cordially and earnestly recommend this case to the attention of our readers. The family of the late Mr. Greenfield have a strong claim on the benevolent sympathies of the christian world,—on all who are able to

appreciate the value of distinguished literary attainments, consecrated to the advancement of biblical literature,—Mr. G's talent having been almost exclusively devoted to the important work of editing the Holy Scriptures, or works designed to elucidate its sacred contents, during the whole of his short but laborious career. Ed.

THE REFORM BILL.

In our last volume we have recorded the progress of the REFORM BILL up to its rejection in the House of Peers (see pages 427, 498). By this rejection, two branches of the legislature were unhappily at issue on this great national question, and it remained for the King, either to dismiss his present ministers, and transfer the reins of government to other hands; or, by dissolving the Parliament, virtually to refer the decision of the question to the nation at large. His Majesty preferred the latter alternative, and, at the commencement and the close of the session, has thus delivered his sentiments from the throne:

“Having had recourse to that measure [the dissolution] for the purpose of ascertaining the sense of my people on the expediency of a reform in the representation, I have now to recommend that important question to your earliest and most attentive consideration.

“To the consideration of this important question the attention of Parliament must necessarily again be called at the opening of the ensuing session; and you may be assured of my unaltered desire to promote its settlement by such improvements in the representation as may be found necessary for securing to my people the full enjoyment of their respective rights, which, in combination with the other orders of the state, are essential to the support of our free constitution.”

Passing over the political struggles and party collisions which immediately ensued throughout the land, it will be sufficient to preserve the continuity and fidelity of our report to record the result of this appeal to the British nation, which has subsequently been unequivocally expressed.

The second reading of the New Reform Bill,—or rather the Reform Bill newly modelled—(for in substance it is the same), took place in the House of Commons on Saturday, December 17th, when the house, consisting of 542 members, divided exactly two to one in favour of the Bill; exceeding, by twenty-six votes, the majority for the second reading last session, and by above fifty votes, that which passed the Bill, and sent it to the House of Lords.

The following are the particulars:—

For the Bill	324
Against it	162
Majority	162
Voted	486
Tellers.....	4
Paired off on both sides	52
	542

The House has since gone into a Committee, in which the Bill will, no doubt, undergo all the scrutiny which genuine patriotism or party perspicacity can supply.

ADDITIONAL SUBSCRIPTIONS FOR THE BE-
REAVED FAMILY OF THE LATE REV. J.
JONES.

	£.	s.	d.
Mr. James Edwards, Lyme	1	0	0
Mrs. Head, Bradford, Wilts.	1	0	0
Mrs. Goldsmith	1	0	0
	£3	0	0

NEW PUBLICATIONS.

Just Published.

Herbert's Priest to the Temple, or the Country Parson,—his Character and Rule of Holy Life;—with the Church Porch, &c., and a Sketch of his Life by Walton. A new edition.

The Celebration of the Lord's Supper urged upon Young People. By WILLIAM JONES, Bolton.

A History and Character of American Revivals of Religion. By the Rev. CALVIN COLTON, of America.

Saturday Evening. By the Author of "Natural History of Enthusiasm."

The Pastor's Address to his People. By JAMES HARGREAVES.

A Signal Gun Fired to Inland Towns: being the Substance of a Communication from the Rev. JOHN SIBREE, of Coventry, respecting the Abuses of the Rev. G. C. Smith's Society.

The Religionists Designating themselves Unitarians not entitled to the Christian Name. Being a Reply to a Sermon preached in Mill Hill Chapel, Leeds, denominated, "Unitarians entitled to the name of Christians," by Joseph Hutton, LL.D.; and a Defence of the Author from Charges in the

Letter appended to that Sermon, founded on certain passages in his Address to the Constituents of Airedale College. By RICHARD WINTER HAMILTON, Minister of Albion Chapel, Leeds.

Transitory Character of God's Temporal Blessings considered and improved. A Sermon by the Rev. W. JAY. Occasioned by the sudden death of Mrs. Charles Taylor.

Cabinet Lawyer. An enlarged, improved, and corrected edition (being the seventh) of this popular Work, including all the recent legal alterations.

An Essay on the Rights of Hindoos over Ancestral Property, according to the law of Bengal. By RAJAH RAMMOHUN ROY. With an Appendix, containing Letters on the Hindoo Law of Inheritance. Demy 8vo.

Who can they be? or, a Description of a Singular Race of Aborigines, inhabiting the Summits of the Neilgherry Hills, or Blue Mountains of Coimbatore. By Captain H. HARKNESS, of the Madras Army. In one volume, royal 8vo., illustrated with plates.

By the Book Society, 19, Paternoster Row.

Fuller's Gospel its Own Witness.

Shaw on Affliction. Written during the Plague of London.

Charnock on Providence.

Scripture Natural History.

Rev. R. Philips on Eternity. Being the 3d volume of "Rev. R. Philips' Guides."

A Father's Reasons for Christianity. By the Rev. T. SIMPSON.

Preparing for Publication.

Brook's Ark for all God's Noahs, in a Gloomy, Stormy Day. Uniform with the "Unsearchable Riches," "Apples of Gold," &c. &c.

A Pictorial, Geographical, Chronological, and Historical Chart; being a Delineation of the Rise and Progress of the Evangelical or Christian Dispensation, from the birth of John the Baptist to the Ascension of Jesus Christ; shewing the situation of every place mentioned in the Gospels, with representations of the journeys of our Lord and of the principal events in his Life;—drawn on the places of their occurrence, from designs of the old masters; having near 200 vignettes in the body, and 42 subjects in the margin. Size, 4 $\frac{3}{4}$ in. by 3 $\frac{1}{2}$ in. Engraved by A. W. WARREN, in the best style of outline; and about 600 references. The whole arranged, by permission, according to the "Harmonia Evangelica" of the Rev. Edward Greswell, B.D. Fellow of Corpus Christi College, Oxford, by Mr. R. MIMPRISS.

IRISH CHRONICLE.

FEBRUARY, 1832.

THE subject of scriptural education for the poor of Ireland at present engages a large share of the attention of the Protestants in that part of the kingdom, in consequence of His Majesty's government having withdrawn their pecuniary support from the Kildare-street Society, and transferred it to a new Board of Commissioners for conducting a system of education common to Protestants and Roman Catholics. The principle on which grants were made to the Protestant Society in Kildare-street was, that the *Received Version of the Scriptures without note or comment* should be used in the Schools; the principle for the government of the new Board (which is to consist partly of Protestants and partly of Roman Catholics) is, that for four days in the week *the Bible as a whole is to be totally excluded*, and instead of it a new book of selections from the Scriptures, to be agreed upon by the Commissioners, is to be used; and on the two remaining days the *Received Version*, or the *Douay Version*, of the Scriptures to be used, or not, at the discretion of the respective pastors of the children, whether Protestant or Catholic.

It will be instantly seen that this measure is a concession to the prejudices of the Roman Catholics against the indiscriminate use of the Bible, and such a compromise of the principles of the Reformation as was never before made by a Protestant government. Until now "the Bible, and the Bible alone," has been considered the religion of Protestants; but in future, should this unholy confederacy be cemented, a book composed of extracts, moral and historical, but excluding those parts which are evangelical, will be the religion of the liberal Protestant government of England in the year 1832; and of those political Protestants in Ireland, who may lend themselves to carry such a semi-popish plan into effect. A scheme which we venture to pronounce will be found to be as impracticable as it is anti-Protestant, and which, we doubt not, will terminate in the confusion of its projectors. Our senators would act wisely if they refrained from "meddling with God," in adopting schemes for governing popish Ireland. Better, far better, have no national education paid for from the public treasury than one which repudiates the Bible! It will be unjust to appropriate the taxes paid by Protestants for such an anti-Christian, anti-Protestant purpose. One thing, however, is clear, that, should this objectionable plan be carried into full effect (which is not at all propable), the operations of the Baptist Irish Society will be rendered additionally necessary; as there is no fear but there will be plenty of children found, and even the children of Roman Catholics, to keep up the number of our scholars: nor can there be any doubt but what our liberal friends will be increasingly desirous of giving support to SCHOOLS in which the BIBLE will still be duly honoured as the principal book of instruction.

We are happy to hear that a most crowded and respectable meeting was held in the Rotunda, Dublin, on the 10th inst., at which the Archbishop of Tuam presided. "It was a meeting," says the Editor of a Dublin newspaper, "of the friends of the scriptural education of the people of this country, through the medium of the WHOLE BIBLE, for the purpose of their testifying their approbation of the above principle, and their determination to abide by it." The following resolutions were adopted:—

I. "That it is our firm persuasion, that the Sacred Scriptures of the Old and New Testament, are alone the Word of God, and the only infallible rule of faith and practice, and that it is the inalienable right and bounden duty of all to read them, in order to be thereby made 'wise unto salvation through faith, which is in Christ Jesus,' and that as Christians and Protestants, it is our decided conviction, that the only means by which man, as an immortal being, can be trained up for the enjoyment of happiness in time and eternity, is through the instrumentality of that Word.

2. "That we consider that the demoralized state of the country may be mainly traced to the ignorance of scriptural truth, and the consequent absence of scriptural principle, which characterize so large a portion of its population—and that the only effectual remedy is to be found, in the wider circulation of the Word of God, the more faithful enforcement of its principles, and the more general diffusion of education which adopts that Word as its standard and foundation.

3. "That we consider the general opposition of the Roman Catholic clergy to the scriptural education of the people, has been the greatest obstacle to the religious, the moral, and the social amelioration of our country—and that any attempt to coalesce with them in founding a system of national education on a substitution of any part for the entire Word, is, in our judgment, inconsistent with our principles and obligations as Christians and Protestants.

4. "It having been officially announced that the ground on which parliamentary aid was withdrawn from institutions for the education of the people, was, 'the determination to enforce, in all their Schools, the reading of the Holy Scriptures, without note or comment;' we, therefore, feel it our duty to lift up our decided and uncompromising protest against this principle, as at variance with the reverence which is due to the Word of God, and with all the temporal and spiritual interests of our country."

We give one of these speeches entire, as a specimen of the spirit manifested at this meeting. In seconding the third resolution the Rev. Robert M'Ghee said,—

"He felt that the present was the most important meeting ever convened in the Rotunda. It was not called that we may strengthen each others hands in our Christian duty, to consider whether we shall abandon Christianity itself; not to disseminate the Bible, but to consider if it be a fit book for a Christian people; not how children shall best be trained up in the Word of God, but whether the Word of God be true or not. The reverend gentleman commented at length on the resolution. He declared that he felt no unkindness to his Catholic brethren, and that it was of great importance to avoid entering into controversy on the present occasion. Nevertheless, this assemblage was imperative under all the circumstances of the case. He then adverted to the important fact of the Bible being forbidden to the laity by the Catholic clergy, the facts had often been denied by the *Morning Register*, and the *Freeman's Journal*, and had been denounced by O'Connell as 'untrue and unfounded,' but he hoped to send the fact forth from this meeting so thoroughly authenticated that no man could venture to deny it again. The reverend gentleman then read an extract from the Council of Trent, containing the celebrated passage condemning the indiscriminate perusal of the Scriptures in the vulgar tongue, calling for 'the judgment of the Bishop or Inquisition' on delinquents—empowering 'the Priest or Confessor' to appoint a fitting penance,—and, in the case of contumacy, refuse absolution, and so let the offender die in his sin. The reverend gentleman next read and commented on the encyclical letter of Pope Leo XII. denouncing the Bible Society, and renewing the prohibition on the reading of the Holy Scriptures, which, in the hands of that Society, had become a human Gospel, or (still worse) had become the *gospel of the devil*. He quoted the Pope's letter in 1824, recognising, re-asserting, and enforcing the former prohibitory injunctions—stated the readiness which the Irish Catholic Bishops received, promulgated, and commented on it, and rendering it imperative on the defaulter to give up the prescribed Book to the parish priest. This is not a mere *Brutum fulmen*. Dr. Troy was examined respecting its efficiency. He was asked if those who disobeyed the pastoral injunctions were received at sacrament? He replied, 'Certainly not.' If schools were established by Protestants, and the parish priest entertained conscientious scruples against allowing the children of his flock to attend, and, in conclusion, warned the parents to keep them from such Schools, would the parents sin by disobeying him? He answered, 'Certainly.' When asked, Where would people go who died in mortal sin? He replied, 'To hell for all eternity!' Dr. Doyle had avowed the case of a peasant who was denied the sacrament for reading the Word of God; and Dr. Murray had written to the Commissioners of Education, to say 'that they need not give themselves any trouble in making any extracts from Scripture, as the Schools would go on very well without them.' Dr. Doyle had indeed boasted that his Church had a Bible, published here in the vulgar tongue, but then its price was 18s., beyond the means of a peasant to pay! Here it is (holding up a Douay Bible)! and he would read a few lines from its index, as characteristic of the views of the Church of Rome of the 'Holy Scriptures,' viz. 'Hard to be understood!—often wrested by men to their own destruction!—not of private interpretation!—corrupted by heretics! Is this all that can be said in favour of the Word of God? Well-meaning persons have been misled by the sophism set forth on the part of the national system of education. The Commissioners say, 'The Bible is good?' Granted. 'All parts are good?' Certainly.

'Why, then, (they ask) not join with the Catholics to promulgate all the good you can, though partial?' This was the sophism which brought ruin to Ireland. The parts were all good in their proper place, but arranged merely as a historical or moral compilation, instead of bringing life and salvation, they would inflict death and destruction on men's souls. What availed morality without a saving faith in HIM whose blood was shed for us on the cross? He would not attempt to distil the essence of the Scriptures and leave a *Caput Mortuum* behind. The Commissioners virtually say to the God of wisdom and glory, 'Your Word complete, however fit for the rest of the world, is too unworthy of the meridian of Ireland!' What right had human worms to impanel a jury to sit in judgment on the living God?—(Applause). Shall we be a party to such an impious outrage? Shall we pass sentence on HIM as on a felon, and commit him to a dungeon, as one fit to walk in the light of liberty, which his Word dispenses to created man? My Lord, (said Mr. McGhee,) you give us power and authority to preach the Word of faith and salvation, through Jesus Christ, and will again withdraw two-thirds of the words of God again from our grasp? Would you go there in the character of a national schoolmaster?—God forbid. It was his duty and inclination to respect the constituted authorities of the land, but if ever he were called on imperatively to abandon the principle of Scriptural education, he would say, like the apostle, 'If it be right to hearken unto God, or unto men, judge ye.' If ever the Protestants of Ireland be asked, 'Will you give up the *whole* Word as the means of education?' he trusted that one unanimous shout would reach from north to south, bursting from the hearts of a united people, who will exclaim, Never."—(Shouts of Never, and enthusiastic applause.)

From the Rev. James Allen to the Secretaries.

Ballina, Dec. 19th, 1831.

MY DEAR BRETHREN,

I send you with this, the journals of the Itinerant Readers, the accounts for the present quarter, and a letter from Mrs. Allen. Since I last wrote I have been constantly and busily employed. The potato crops are now dug; and the children who, for the last six or seven weeks, have been employed in the fields, are now returning to the Schools. During my late tour among them, I found them as numerous, and the progress as great, as at any previous period. The country about us is very tranquil at present; and the Night Schools are doing well. The Itinerant Readers were never more actively and usefully employed. I should think that, within the last quarter, from 1500 to 2000 tracts have been distributed, and are eagerly read. Of these I have distributed 300 or 400 with my own hand, within the last two weeks. Our supply is now nearly exhausted; and I hope, therefore, you will not fail to send us more at the earliest possible period. I should prefer those upon the popish controversy, judiciously selected, as these are most extensively sought and read.

The past month has been to me one continued scene of activity. In the early part of the month, I was engaged amongst the schools and villages. Since then I visited Brother Wilson, attended upon the administration of the ordinance of Baptism by him in the sea near to Sligo, preached for the Independents in that town, and returned home.

On Monday last, I left home for Erris, and preached in the town of Crossmolina in the way. In this town all the respectable inhabitants, with one or two exceptions, attended. Besides this, there were many Roman Catholics; and, in fact, many who could not get in were obliged to go away. On Tuesday evening, I arrived at Bingham's Castle, and had a conference with Major B., the proprietor of the castle and a great part of Erris, upon the subject of establishing schools. It would, in my own opinion, require great caution and deliberation, especially at this period, before it should be attempted. I took with me a large quantity of tracts, besides Testaments, &c. and distributed them among such of the people as were able to read. The people themselves seem to be heartily tired of being *priest-ridden*; but they are too ignorant at present to refuse to submit. If any one doubted the degrading tendency of popery, I would refer him to the district of Erris.

I would just relate one circumstance connected with my stay in Erris, which will serve to illustrate the spirit of popery. I preached at Binghamstown, on Wednesday last, to about 150 persons, the greater part of whom were priest Lyons' flock. After preaching, I conversed with such as appeared to be leaders among them, and requested that they would write down the names of such persons as were desirous for a school, and that I would return from the castle to examine their list on the following day. I did so, many were exceedingly anxious, but the news was carried to priest Lyons as soon as I had left town;—the bellman was sent round, the whole flock was assembled on that very evening, though it was dusk before I left town

for the castle, and a tirade of abuse, partly against his flock, for holding any intercourse with me, and partly against me, for a variety of reasons, was directed from the altar. It would be disgusting to descend to the low scurrility which, I was told on the following day, he delivered to his flock. Some of the people, however, persisted in their determination to send their children to the School should one be established; and others asserted that he should not prevent them from reading any books I might give them. I left them that evening, preached in a small town about two miles distant, and on the morrow returned home. I trust the seed sown during this journey may not be altogether unproductive. It requires, I can assure you, my dear brethren, no ordinary support, under discouragements so trying. I can truly say, I was never yet dismayed at the hostilities or threats of the popish adversary; but, I should be very far from saying that I have not frequently been cast down by a survey of the amazing opposition popery presents to a spread of the truth. I know there is no remedy for this evil, but working on and continuing instant in prayer; and I entreat, therefore, that our hands may be upheld by the constant and fervent prayers of our friends at home.

JAMES ALLEN.

From the Rev. J. Wilson to the Secretaries.

Sligo, Dec. 17th, 1831.

DEAR BRETHREN,

After the temporary absence of the children from the Schools, they are returning again as numerous as during the preceding part of the year. Indeed, I sincerely wish that the public alone were permitted to carry on the work of education in this country, for I feel confident, that by the desire of those who need it, to obtain it; and by the zeal of the friends of education, the blessing would soon be enjoyed throughout this country.

You will be pleased to hear that the Night Schools are doing as well, if not better than on former occasions, they are well attended, orderly conducted, and afford the means of instruction to a large portion of the adult population, who are thus preserved from evil associations, and by the advantages enjoyed may be expected to avoid them in future.

I am happy to inform you that I have at length succeeded in procuring a place to preach in, in Sligo; as there are materials for a church of our denomination in the town, and the probability of a congregation being raised, this was very desirable. Two rooms on the first floor of a house in a good situation, have been thrown into one, which will afford

comfortable accommodation for something more than one hundred persons.

I shall make every effort to prevent any intrusion on the funds of the Society, either for fitting up or for the rent of the place, though I cannot pledge myself that this will be entirely avoided.

J. WILSON.

CONTRIBUTIONS.

Collected for the Baptist Irish Society, by

<i>Rev. R. Harness.</i>	£.	s.	d.
Leeds - - - - -	40	5	0
Bradford - - - - -	34	8	6
Haworth - - - - -	7	5	0
Warrington - - - - -	4	10	0
Bolton - - - - -	3	10	0
Rochdale - - - - -	4	7	0
Baccup - - - - -	7	13	6
Halifax - - - - -	7	7	6
Huddersfield, Saladine Nook, } and Lockwood - - - }	18	9	8
Sheffield - - - - -	15	8	4
Barnsley - - - - -	2	0	0
Wakefield - - - - -	6	14	0
<hr/>			
£151 18 6			

Legacy of Mrs. Lucy } Ann Abberley, }	40	0	0
Paid legacy duty, 10 } per cent - - - }	4	0	0
Legacy of Mrs. Dorothy Robinson }	35	14	9
Paid legacy duty, 10 } per cent - - - }	3	11	5
Mr. H. Butterworth, of Coventry	2	2	0
Collected at Mr. Steane's, Cam- } berwell, after a prayer meet- } ing, by Mr. A. Saunders }	25	0	0

By Mr. Iimey.

Samuel Salter, Esq. - - -	20	0	0
A Female Friend - - -	5	0	0

Received by the Treasurer.

J. Hanson, Esq. - - -	10	0	0
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By Mr. Pritchard.

Mrs. F. Meredith - - -	0	5	0
Mr. John Neale, Dalby Terrace, } City Road - - - }	*1	1	0

* This and some other sums have been received in consequence of the relief afforded during the famine being distributed irrespective of party.

Subscriptions received by W. Napier, Esq. Grand Junction Wharf; Mr. P. Mil-lard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; Rev. J. Iimey, Devonshire-street, Queen-square: and Rev. G. Pritchard, 4, York-place, Pentonville, gratuitous Secretaries; and by Messrs. Ladbroke and Co. Bankers, Bank-buildings.